

The Improvement Era



The First Presidency

SEE PAGE 194

APRIL, 1939

VOLUME 42 NUMBER 4
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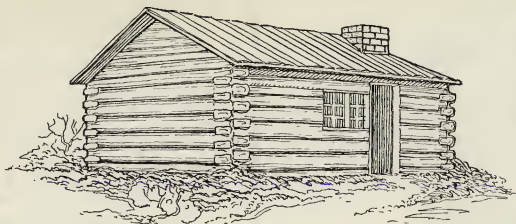


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The Improvement Era

"The Glory of God is Intelligence"

APRIL, 1939

VOLUME 42 NUMBER 4

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

ANOTHER April finds the Church again going to conference—as it has for one hundred and nine years, in modern times. And another April finds a vigorous, inspired leadership showing the way, and a strong and loyal membership giving them support as they have for one hundred and nine years. These things are symbolized in this unusual and informal photograph of the First Presidency—President Heber J. Grant, center; President J. Reuben Clark, Jr., left; and President David O. McKay, right. The Joseph Smith monument is seen at the right and the Salt Lake Temple in the background. It is a *Tribune* staff photo.

Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES:

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Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE Arctic ice is thawing out, and has been for at least twenty years, according to Professor Borg of the University of Leningrad. Basis for the conclusion is from a study of many factors, such as the northward retreat of permanently frozen soil in Siberia, the recession of the ice boundary, and the appearance of warm-water fish and other marine animals in Arctic regions.

THE American oyster may discharge more than 500 million eggs during a single season, of which all but a minute proportion perish before maturity.



FROM pictures made with a special high-speed movie camera it is estimated that a stretched rubber band snaps back at 200 miles per hour. This demonstrates more clearly than ever before why elastic rock "flippers," so commonly used by boys in former days, have now been prohibited by law in so many places. The high velocity of stretched rubber, when released, makes of a "flipper" a potent and highly dangerous weapon, capable of doing severe damage to men, animals, and property.

AN earthworm can feel the slight vibrations of the soil produced by the light footsteps of the thrush or blackbird.

It is estimated that only about one per cent of the energy of the singer is actually transformed into sound.

EARTH perfume, the characteristic scent of freshly plowed fields in spring, of earth after a strong rain in summer, or freshly-felled trees, is due to a special soil bacteria, living on organic matter and helping to transform it into food. This discovery at Rothamsted Experimental Station, England, makes possible the creation of another perfume.

WITH most fish, except for the eggs being laid in a suitable place, the hatching of the eggs is left to chance. With the Siamese fighting fish, the stickleback, and a few others perhaps,

the male fish makes and maintains a nest, replacing the eggs that may drop from the nest, and protecting the eggs. With the Siamese the care goes on after hatching until the young can take care of themselves.

CHILDREN who get plenty of sunshine have less teeth decay than those who live where there is meager sunlight, as shown by a study of 94,000 children. It is thought that anger and worry further decay as shown by an investigation of nervous upset and dental decay because the saliva flow is cut down and made more acid.

NATURAL grafting or joining may occur in nature, between the branches or roots of different trees. Beech roots, for example, when exposed will be found cemented together into a regular network. In an experiment in which a red dye was injected into a beech tree, all others for a radius of 50 feet were found to be dyed.

THERE are about 16 million Jews in the world of which 4.5 million are in the United States, 3 million in Russia, 750,000 in Germany, 720,000 in the British Empire, Rumania less than a million, Hungary half a million, Palestine 175,000, and in Italy, 47,000.

THIRTY times more Vitamin A is found in the green outer leaves of lettuce than in the white inner leaves.

SMOKING cigarettes raises the blood pressure in both normal people and those suffering with high blood pressure, Doctors E. A. Hines, Jr., and Grace M. Roth of the Mayo Clinic have found. The effect of tobacco smoking is not due entirely to the action of a stimulus on specially sensitive blood vessel systems, but also to the result of some element in the tobacco smoke which causes the blood vessels to contract, which also raises the blood pressure.

LIGHTNING without thunder occurs in nature. Though it has been known that "heat" lightning does not have its peal of thunder, recently it has been shown that even a distinct lightning stroke from the skies to the earth may also be without thunder, if it is "slow." Slow lightning is a discharge that takes one- or two-tenths of a second to build up, whereas lightning producing thunder takes only a few millionths of a second to do its work.

ANOTHER important new water-clear, flexible and non-shattering plastic, called lucite, has two interesting uses. In Michigan, reflectors of lucite have been installed every 100 feet on each

side of the main highways, aiding safe night driving. The reflectors are ten times more powerful than any heretofore in use, outlining the highway far ahead of the driver. The other use

is to "pipe light" for the operating room. Surgical instruments with a bulb in their base can carry the light to a point inside the body, inside an incision if necessary. The lucite, like

quartz, has, in a high degree, the power of reflecting light within its walls so long as the surface is not broken, permitting a break to be made at the point where light is desired.

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These and **MANY OTHER FIELDS**, also a varied program of **FREE PUBLIC LECTURES**, (many of them illustrated), **INSTITUTES**, and **CONFERENCES** are described in detail in the Bulletin to be off the press about April 1st. The bulletin will be mailed to all those listed in the Salt Lake City and Utah State School directories; others please make request through the President's Office.

UNIVERSITY OF UTAH — Salt Lake City, Utah

HISTORY REPEATS ITSELF

By JACK SEARS

Nationally known Cartoonist and Illustrator and a member of the University of Utah Department of Art

IN WHICH A WORD IS SAID ABOUT HONEST PRAISE—AND THAT PRAISE WHICH IS NOT HONEST.

TODAY history repeated itself. A few light footsteps in the hallway, a slight hesitation at the office door—revealing silhouetted tall figure of a boy. The door opened, and was quickly removed, and there stood



THERE STOOD BEFORE ME A SPLENDID, RED-BLOODED, TWO-FISTED YOUNG FELLOW.

before me a splendid, red-blooded, two-fisted young fellow, probably sixteen years of age.

A commercial art firm, too busy to be bothered with "only a boy," had referred him to me. He was one of a score of just such youths who have found their way into my studio, wanting to sell their goods, but having no goods to sell.

The boy had come for advice. He had a roll of drawings—samples of his work—which "his friends thought were as good, if not better, than lots of stuff used," and he would like to know where he could dispose of them.

When these young fellows talk I feel that "one of my ancestors must have had ears as big as an elephant, I have such ears for listening."

These pen and inks were poorly drawn, the lettering of the worst kind, and they lacked everything they should have had, except—ink.

Should I heap praise upon him, as his friends had, and fill him with false notions and values, and get rid of him as one not worth consideration? The advice given this boy was sincere and honest.

When our interview was over we shook hands and as the boy went out of the door he left for my thought and consideration this choice morsel: "Well, I'm young yet, and I should worry."

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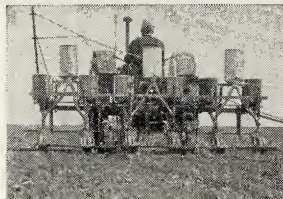
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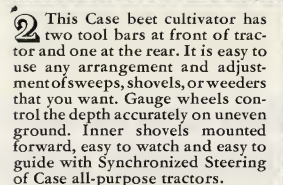
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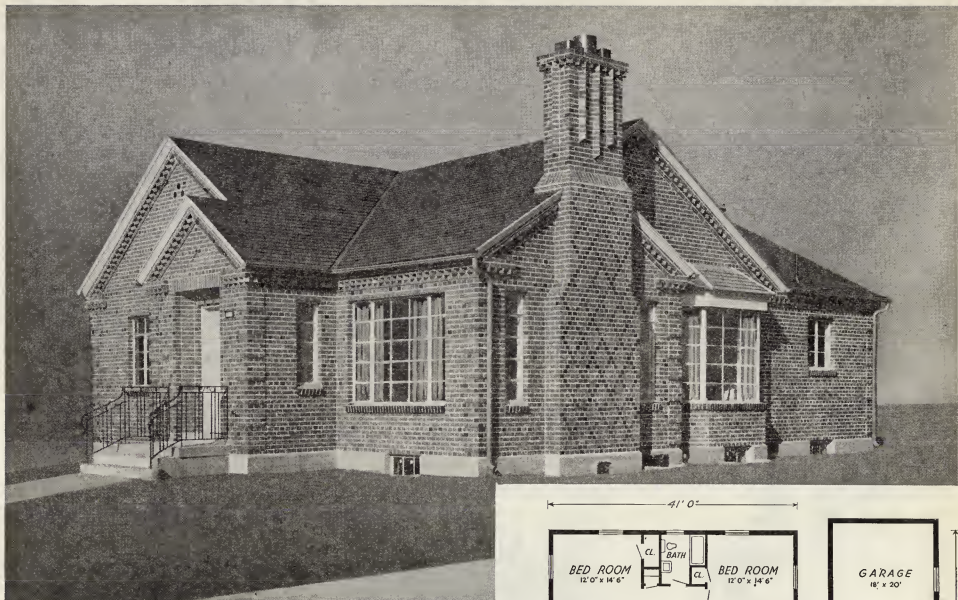
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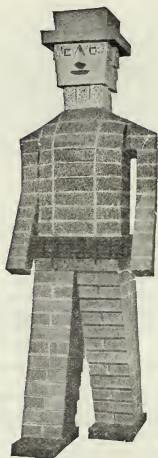
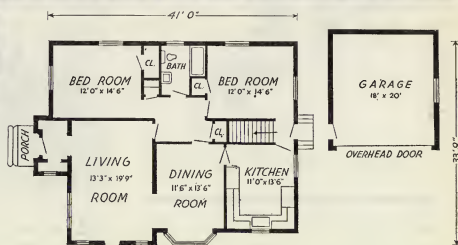
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The EDITOR'S PAGE

The Spirit and the Letter

By PRESIDENT HEBER J. GRANT

THERE stand out in my life many incidents in my youth of wonderful inspiration and power through men preaching the Gospel in the spirit of testimony and prayer. I call to mind one such incident when I was a young man, probably seventeen or eighteen years of age. I heard the late Bishop Millen Atwood preach a sermon in the Thirteenth Ward. I was studying grammar at the time, and he made some grammatical errors in his talk.

I wrote down his first sentence, smiled to myself, and said: "I am going to get here tonight, during the thirty minutes that Brother Atwood speaks, enough material to last me for the entire winter in my night school grammar class." We had to take to the class for each lesson two sentences, or four sentences a week, that were not grammatically correct, together with our corrections.

I contemplated making my corrections and listening to Bishop Atwood's sermon at the same time. But I did not write anything more after that first sentence—not a word; and when Millen Atwood stopped preaching, tears were rolling down my cheeks, tears of gratitude and thanksgiving that welled up into my eyes because of the marvelous testimony which that man bore of the divine mission of Joseph Smith, the Prophet of God, and of the wonderful inspiration that attended the Prophet in all his labors.

Although it is now more than sixty-five years since I listened to that sermon, it is just as vivid today, and the sensations and feelings that I had are just as fixed with me, as they were the day I heard it. Do you know, I would no more have

thought of using those sentences in which he had made grammatical mistakes than I would think of standing up in a class and profaning the name of God. That testimony made the first profound impression that was ever made upon my heart and soul of the divine mission of the Prophet. I had heard many testimonies that had pleased me and made their impression, but this was the first testimony that had melted me to tears under the inspiration of the Spirit of God to that man.

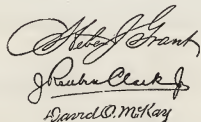
During all the years that have passed since then, I have never been shocked or annoyed by grammatical errors or mispronounced words on the part of those preaching the Gospel. I have realized that it was like judging a man by the clothes he wore, to judge the spirit of a man by the clothing of his language. From that day to this the one thing above all others that has impressed me has been the spirit, the inspiration of the living God that an individual had, when proclaiming the Gospel, and not the language; because after all is said and done there are a great many who have never had the opportunity to become educated so far as speaking correctly is concerned; likewise there are many who have never had an opportunity in the financial battle of life to accumulate the means whereby they could be clothed in an attractive manner. I have endeavored, from that day to this, and have been successful in my endeavor, to judge men and women by the spirit they have; for I have learned absolutely, that it is the spirit that giveth life and understanding, and not the letter—the letter killeth.

THE GENERAL CONFERENCE

THE One Hundred and Ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, Thursday, Friday, and Sunday, April 6, 7, and 9, with general sessions each day at 10 a. m. and 2 p. m. The general Priesthood meeting will be held in the Tabernacle on Friday, April 7, at 7 p. m.

A special Priesthood meeting will be held in the upper assembly room of the Salt Lake Temple, beginning at 2 p. m. Saturday, April 8. Admission will be by invitation and presentation of ticket only. This gathering is for the General Authorities of the Church, stake presidencies,

patriarchs, presidents of High Priests' quorums, senior members of stake high councils, bishops, presidents of independent branches, and mission presidents.



Heber J. Grant
David O. McKay

The First Presidency.

The Gift Divine

IT WAS the time of Passover—and chill,
The night they climbed the Mount of Olives hill
With Jesus—in His Hour of Agony—
Unto the Garden of Gethsemane.

ONE of the Twelve was missing, as they went
'Neath the foreboding, ill-starred firmament:
False Judas—of the Adversary sent—
He whom the Christ at His Last Supper meant.

WELL Jesus knew the crisis of that night—
So plainly saw the peril of His plight;
Alone. . . . He found the garden's stillest part
To offer the outpourings of His heart.

THE frosty earth was hard against Him there,
Where prostrate on the ground He lay in prayer,
"My Father—all things are possible to Thee;
Take then away this bitter cup from me.

"BUT, Father—not My will but Thine be done."
No measure of the ordeal must He shun;
So with His tears He sealed the solemn vow
While sweat of suffering bathed His hallowed brow.

THEN came the rabble seeking out His face
Whom traitor Judas bargained to embrace;
The spear-thrust and the spike-cuts were in this,
The touch of Judas' cold betrayal kiss.

"WHOM do you seek?"—His words subdued the crowd;
Then surly came their answering cry aloud,
"The Nazarene!" and with cords roughly bound
The stainless hands of Him they now had found.

FORETOLD by Christ, who saw the fate before,
He knew Him not—beloved Peter swore;
It was the smarting sop from vinegar vial
When thrice did Peter make his deep denial.

WHERE were the welcoming throngs who hailed him King
Into Jerusalem with worshipping
Hosannas and with glorifying psalms—
On bended knee and waving regal palms?

AND what of all the miracles He'd wrought;
And of the priceless parables He'd taught?
No one could know the heartbreak of His sob
That mingled with the mutterings of the mob.



ECCE HOMO ARCH, JERUSALEM

THE Master Man—and Mind—must heed the hour
Of mortal magistrate's usurped power;
And with a sigh of calm beatitude
The Savior stood before high Pilate's mood.

IN JESUS, Pontius Pilate found no fault,
And sought to stay the people's grave assault,
"Behold the Man! What evil hath He done?"
And washed his hands before the Guiltless One.

BUT—"Crucify!"—the mobster's maddened cry
Still loudly rent the overshadowing sky.
Throughout the centuries, their answer stands,
"His blood be on ours and our children's hands!"

QUIET, secluded hours in Nazareth hills
And peaceful walks by flower-bordered rills;
O youthful days of sunny reverie
Beside the tranquil Sea of Galilee.

NO Wise Men worshipping the heaven-born Child,
Nor shining presents at the manger piled;
No rapt and marveling multitudes to mark
The Star of Bethlehem shine in the dark.

STRIPPED, scourged, and spat upon by soldiery;
Clothed in a robe and crown of mockery—
He felt the final, fierce indignity
Stretched on the crimsoned cross of Calvary.

UP grim Golgotha's slope the cross was drawn,
And placed aloft for all to look upon
The bleeding body of God's Only One,
Whose earthly mission now was nearly done.

THE thorn-crowned head—the pain-filled lovely eyes
Besought the Maker in the darkening skies;
"O Father"—to heaven the sad voice flew—
"Forgive them for they know not what they do."

THE matchless Body soon was hung in place
Against the rough-hewn cross—and now apace,
A soldier climbed his ladder to affix
The nails through Flesh into the crucifix.

How beautiful the valley there below
Hemmed by the winding Brook of Kedron's flow;
How inconceivable the death begun
Beneath the beaming April morning sun.

THE gardens seemed to lose their vernal bloom;
The birds to cease their songs in sudden gloom.
The world—an awful witness—soon would quake
In sympathy for its Redeemer's sake.

"Eli! Eli—Iama sabachthani?"
("My God—why hast Thou forsaken me?")
The woe of worlds was in that anguished cry,
But Jesus heard the Father's near reply.

"I THIRST!"—the voice above came painfully;
A sop was passed to ease His agony;
Then—"It is finished"—and God's Holy Plan
Was consummated by the Son of Man.

By JOHN SHERMAN WALKER

"MASTER, IS IT I?" FROM A
PAINTING BY ADOLF SCHMITZ.

THREE souls in silhouette against the sky;
Two thieves—and Christ—on crosses then did die.
A soldier's spear-thrust in the Savior's side
Drew the last gush of blood He sanctified.

A WHITELY-GLEAMING body,—still in death;
And when His cry had forced the final breath—
Jehovah sent the thunder of His sign
To leave in hearts of men the Gift Divine.

.....

THE Star—the Babe, 'mid frankincense and myrrh;
The Word—the cross—and Holy Sepulchre;
The Message of the Man Messiah born;
The marvel of the Resurrection Morn.

THE gracious Gift again is shining bright
Where Easter morning sheds its lustrous light;
Faith, Hope, and Charity live in its flame,
And Love will linger in His Holy Name.



EVIDENCES AND RECONCILIATIONS

x. *Is it Wrong to Doubt?*

DOUBT usually means uncertainty. You doubt the presence of gold in the ore, though there are yellow flakes in it; or that the man is a thief, though stolen goods are found in his possession; or that a principle of the Gospel is correctly interpreted by the speaker. What you really mean is that the evidence in your possession is insufficient to convince you that there is gold in the ore, or that the man is a thief, or that the Gospel principle has been explained correctly. Doubt arises from lack of evidence.

Intelligent people cannot long endure such doubt. It must be resolved. Proof must be secured of the presence of gold in the ore, or the dishonesty of the man, or the correctness of the doctrinal exposition. Consequently, we set about to remove doubt by gathering information and making tests concerning the subject in question. Doubt, then, becomes converted into an inquiry or investigation.

After proper inquiries, using all the powers at our command, the truth concerning the subject becomes known, or remains unknown to be unravelled perhaps at some future time. The weight of evidence is on one side or the other. Doubt, therefore, can be and should be only a temporary condition. Certainly, a question cannot forever be suspended between heaven and earth; it is either answered or unanswered. As the results of an inquiry appear, doubt must flee.

In other words, doubt, which ever is or should be a passing condition, must never itself be an end. Doubt as an objective of life is an intellectual as well as a spiritual offense. A lasting doubt implies an unwillingness on the part of the individual to seek the solution of his problem, or a fear to face the truth. Doubt should vanish as it appears, or as soon as proper inquiry can place it either with the known or the unknown facts of life; with the solvable or the unsolvable; with the knowable or the unknowable.

The strong man is not afraid to say, "I do not know"; the weak man simpers and answers, "I doubt." Doubt, unless transmuted into inquiry, has no value or worth in the world. Of itself it has never lifted a brick, driven a nail, or turned a furrow. To take pride in being a doubter, without earnestly seeking to remove the doubt, is to reveal shallowness of thought and purpose.

Perhaps you are questioning the correctness of a Gospel principle. Call it doubt if you prefer. Proceed to take it out of the region of doubt by examination and practice. Soon it will be understood, or left with the many things not yet within the reach of man. But remember: failure to understand one principle does not vitiate other principles. Only when proved false, can one doctrine cast distrust upon other doctrines.

Faith is practically the opposite of doubt. Faith rests securely upon "evidences" and "assurances." Note the definition by the Apostle Paul: "Faith is the assurance of things hoped for; the evidence of things not seen."¹ Faith knows, and goes forth courageously to use knowledge in the affairs of men. It declares itself the master of things; it lays mountains low; it lifts valleys; it promotes the welfare of man.

Doubt of the right kind—that is, honest questioning—leads to faith. Such doubt impels men to inquiry which always opens the door to truth. The scientist in his laboratory, the explorer in distant parts, the prayerful man upon his knees—these and all inquirers like them find truth. They learn that some things are known, others are not. They cease to doubt. They settle down with the knowledge they possess to make the forces of nature do their bidding, knowing well that they will be victorious; and that more knowledge will come to them, if sought, to yield new power.

On the other hand, a stagnant doubter, one content with himself, unwilling to make the effort, to pay the price of discovery, inevitably reaches unbelief and miry darkness. His doubts grow like poisonous mushrooms in the dim shadows of his mental and spiritual chambers. At last, blind like the mole in his burrow, he usually substitutes ridicule for reason, and indolence for labor. The humblest truth is worth the sum of all such doubts. He joins the unhappy army of doubters who, weakened by their doubts, have at all periods of human history allowed others, men of faith, to move the world into increasing light.

Joseph Smith is an excellent example of proper doubt. The ministers of his day were contending for the membership of the boy. He went to God for help; received it; and doubt disappeared. From that day on, doubt did not reappear. His doubt was lost in inquiry, and he won the desired knowledge. So may every man do.

The unknown universe, material, mental, spiritual, is greater than the known. If we seek we shall forever add knowledge to knowledge. That which seems dark today, will be crystal clear tomorrow. Eternal progress means the unending elucidation of things not known or understood today.

No! Doubt is not wrong unless it becomes an end of life. It rises to high dignity when it merges with an active search for, and practice of, truth.

That doubt which immediately leads to honest inquiry, and thereby removes itself, is wholesome doubt. But that doubt which feeds and grows upon itself, and, with stubborn indolence, breeds more doubt, is wrong.—J. A. W.

¹Hebrews 11:1, in "The Holy Scriptures translated and corrected by the spirit of revelation by Joseph Smith, Jr., the Seer."

SHALL I REAR A FAMILY?

THAT IS THE QUESTION—AND FOR YOUNG PEOPLE WHO SEEK THE ANSWER, LET THIS BE THE END OF THEIR ASKING.

By A. B. BALLANTYNE

Specialist in Rural Sociology, Extension Division, College of Agriculture, University of Arizona.

IF A MAN or woman may live a comparatively carefree, secure life without the obligations which children entail, and so be able to rise to the peak of business, professional, and social achievement, thus outdistancing the man who attempts to rear a family with all its attendant demands and handicaps, then why rear a family of children? This question confronts young people. To paraphrase Shakespeare: "To be or not to be" an ordinary overworked poor man with a big family; or to be an alert, up-to-the-minute business or professional person, free to go and do—"That is the question."

The college graduate may recall the memory of his genial, carefree, childless professors and heads of departments and contrast them with the "worried heads" of large families. He may not know why so many of these people are childless, or nearly so, but may suspect that they agree with the philosophy of Lord Bacon—"He that hath wife and children hath given hostages to fortune, for they are impediments to great enterprises, either of virtue or mischief."

It would appear that the demands upon the provider of the minimum family which will satisfy racial needs, will lessen his opportunities for education, travel, and relaxation, as compared with his childless associates. That this may not be true generally for the nation as a whole, appears from data released by the National Resources Committee which shows a weekly income of sixteen dollars for our middle group of the ten million single men and women workers, against the average income of twenty-two dollars per week for the middle family of the middle one-third of all American families, and the number of families having the larger incomes are proportionately much larger than the single persons having large incomes.

That there is a strong, well-defined attitude against having not

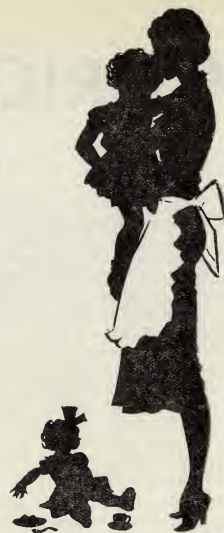
only a large family but any family at all is shown by data from the November, 1936, number of the *Annals of the American Academy of Political and Social Science*:

TOTAL CHILDREN BORN PER 100 WIVES

Occupation of Husband	Poor Areas Five Cities	Columbus	Syracuse	Bushwick Brooklyn
Professional				
College Trained	175	142	109	
Business				
H. S. Trained.....	214	185	158	140
Skilled Labor				
H. S. Trained.....	271	197	184	159
Skilled Labor				
Com. Sch. Trained..	297	243	225	195
Standardized for age of wife.				

This lower birth rate of college-trained people may be thought of as only the operation of natural law—that it is nature's way of eliminating the unfit, those incapable of survival, for the law is that those who do not multiply, can not survive. This sort of view may not likely be accepted by many of the childless or one or two children class, and many may claim that they are the best product of the race. Yet there is that implacable answer of statistics—they are not surviving. In that class there are so many fine, splendid men and women, generally with such wholesome ideals, that one wonders how they can find it in their hearts to let such noble blood lines die with them. However, it appears that through false ideals, hidden greed, or fear, they are denying themselves children, thus violating one of the primary laws of the race. Economic necessity? Yes, possibly in a few instances. Can't have children? This may be true in some cases, but children can be adopted.

The refusal to rear children on the part of otherwise successful men and women persists in our civilization, influencing the ideals and misdirecting the purposes of young peo-



A. B. BALLANTYNE, former Utahn, and now a member of the Presidency of the Southern Arizona District, California Mission, has here approached a pressing problem with a refreshing point of view, and, with facts and logic, reaches an inevitable conclusion.

ple. This failure to rear sufficient children is not a new condition. Ancient Rome knew it, and it was one of the chief factors which caused her downfall. In the United States, the falling off began years ago, but today we are able to see clearly what is happening. Let us read some more Census population statistics:

In 1930 there were 29,490,114 families in the United States. Of this number over eleven million families have no children and over eleven million more have only one or two children. Saying it differently, over two-thirds of the families are not reproducing themselves since it requires three children per family to maintain the population. If our population is to be maintained near the 1930 level, the remaining third of the families will have to rear an average of a little less than eight children each. The births in 1921 numbered 2,956,200, and the net total population increase was 1,851,500 or 1.7 per cent. In 1936 the births were 2,330,000 and the net total population increase was 935,100 people or 0.6 per cent, an alarming rate of decline. It is refreshing

(Concluded on page 237)

AGRICULTURE :

A Foundation of Welfare

ONE of the most important elements in the Welfare Plan of the Church of Jesus Christ of Latter-day Saints is the attempt to find something beyond the temporary relief which recurs with unfortunate regularity. Those in charge of the Welfare program have sought earnestly to establish a substantial security for the members of the Church. The plan is not designed to act like a patent medicine or a drug which temporarily kills pain but which later leaves the patient in a weakened condition.

It is inevitable that some among us will have misfortunes and find themselves in straitened circumstances. This condition may come through no individual fault of the persons affected; it may be the result of sick-

ness or accident; or it may come from a general financial depression. The Church Welfare Plan aims to help in such emergencies, but it goes much farther in the attempt to buttress the individual concerned against recurring misfortune.

The attainment of this end is far from easy. Our modern society is so complex that there simply does not exist a panacea which will cure all its ills. Under the more simple conditions of pioneer life the problems were more direct; if there was

a shortage of food the immediate relation to possible starvation was clear. Now, however, even the best experts are incapable of fully understanding all the ramifications which may affect a welfare program. However, those in charge of the Church Welfare Plan are seriously attempting to ameliorate the welfare problem of members of the Church. In any such plan the place of agriculture is basic.

AGRICULTURE BASIC TO MORMON CULTURE IN THE WEST

PRESIDENT BRIGHAM YOUNG with his usual wisdom realized that agriculture must be the primary basis of Mormon culture in the West. When the Pioneers came to Utah they were dependent entirely on their own resources. It was soon evident that they were in a country rich in mineral wealth, and the tendency of some was immediately to seek the gold out of the hills. Their prophetic leader very wisely discouraged this. He encouraged the settlers to devote themselves largely to agriculture until such time as they were secure against the dangers of starvation. This was absolutely necessary because transportation was not sufficiently well developed to import outside food in the event of a local shortage.

The attitude of President Brigham Young regarding the fundamental importance of agriculture and work may be learned from the following paragraphs gleaned from his sermons:

The riches of a kingdom or nation do not consist so much in the fullness of its treasury as in the fertility of its soil and the industry of its people.

... The truth is that all the arts and sciences form a part of our religion. Faith is no more a part of it than any other true principle of philosophy. Were I to give you a lecture today upon farming, would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it as well as any other truth.

...



1. Sagebrush giving way to farming.



2. Tillage is required for successful dry farming.



3. The proper use of irrigation water is fundamental to Western agriculture.

WELFARE OBJECTIVES FOR IMMEDIATE REALIZATION

A. One family off relief in 1939.

It is requested that each Priesthood quorum in the Church make a project of assisting at least one family in their community now receiving assistance, to a point where as a result of the efforts of the Priesthood quorum they can be placed in a position to become self-sustaining, as soon as possible this year.

B. A cow for every family in communities under 2,000 population.

One of the great deficiencies in our Program thus far has been the supplying of milk to needy families. It is suggested, to promote thrift, and to provide this most needed food, that a slogan be adopted in every stake: "A cow for every family in communities with a population under 2,000," and that Priesthood groups be asked to work out with ward and stake committees ways and means by which this slogan can be made effective in those communities. A flock of chickens should be urged in the same ratio, also.

C. Gardens Wherever Feasible.

It is suggested that wherever possible families be encouraged to plant gardens where it is practicable and economical for them to do so, and that Priesthood quorums give such supervision and direction, and if need be, financial assistance in the purchasing of seed as will make such projects successful.

D. An Agricultural Advisory Committee.

It is requested that there be organized regional agricultural advisory committees, in agricultural sections of the Church, to work in harmony with the General Agricultural Committee working in cooperation with Dr. John A. Widtsoe, and that in each stake there be a stake agricultural committee, the chairman of which might constitute the stake representatives on the regional committee.

We want our children to remain near us, where there is an abundance of land and water, and not go hundreds of miles away to seek homes. In these great public improvements the people should enter with heart and soul, and freely invest in them their surplus property and means, and thus prepare to locate the vast multitudes of our children who are growing up.

At the present time there is, of course, a very great variety of activities by which a living may be earned. However, agriculture still plays a vital role because it has special value in any relief program and also because it is, in its own right, basic in our economic organization.

AGRICULTURE OFFERS STABILITY AND FLEXIBILITY

ITS special value in relief comes from its stability and flexibility. The wage-earner in the city who receives

a weekly or monthly stipend with which he buys everything he needs is completely prostrated if his job terminates. He immediately suffers unless he has accumulated a reserve or unless he is helped by someone else. Those who dwell on the farm are, of course, affected in the annual profits by the agricultural prices, by weather conditions, and by the attacks of pests and diseases; but in any case they are not dependent on a monthly salary to pay the rent, and the products of the farm give them something to eat, even though they do not have the cash with which to buy store goods.

In times of economic distress the farmer may have to wear a pair of overalls a little longer than he otherwise would; the family car may have to be kept until it rattles annoyingly; or the housewife may need to go without the new dress she had desired. But these adversities are not as grim as the conditions which affect the wage-earner whose income has been suddenly terminated.

The welfare of mankind is intimately bound up with the world's food supply. Not that man "can live by bread alone," but he is unable to devote himself to the higher phases of advanced civilization if he is conscious of the gnawings of hunger. The shortage of food during the World War taught us what some of the peoples of Asia have

been so often forced to realize, namely, that food can be had only when a supply is available, and that this supply may at times be far short of actual needs.

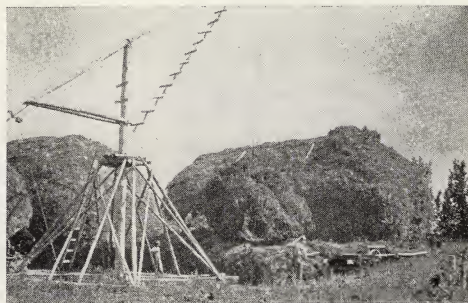
SOCIETY DEPENDS ON AGRICULTURE

THE food supply of the world comes almost directly from agriculture. Even in the largest cities, from the banker to the humblest workman, there is a deep and abiding interest in the products of agriculture. Anything which affects the farmer reflects itself in all branches of business. The banker, the merchant, and the manufacturer must keep in touch with crop and livestock conditions of the country in order to foresee the tendencies of their own businesses. This is particularly true in states which depend fundamentally on the products of the soil for their prosperity.

At any given period of time, the area and the quality of the soil in a nation is almost more important than the people themselves, from the economic point of view. The reason for this lies in the fact that if the quality and quantity of the soil are such as to permit a normal and rapid growth of population, such growth will probably take place in a relatively short time. Even a numerous and strong people on a poor soil will, in the end, deteriorate unless it can

(Continued on page 228)

1. A labor-saving device for haying. Alfalfa is fundamental to Western agriculture, and a large supply of hay is an asset to any farm.



2. Testing soil in a sugar beet field.



*A story that might have happened
in your town, which proves that
"sleepin' on things" sometimes
helps folks to see*

THE CLEAR WAY

By SIBYL SPANDE BOWEN

ELVIRA pushed the pan of sizzling round steak to the back of the range with an exasperated jerk. If they cooked another split second, those steaks would be hard as shoe leather. People who couldn't come when they were called! She bounced to the kitchen door and lifted her voice sharply.

"Henry!"

The call crackled through the spring twilight. Henry disengaged himself from the top rail of the coral fence and ambled reluctantly to the house, his gray head bare, his shoulders hunched under the faded blue of his jumper.

Expertly Elvira served the meal with staccato movements, then settled tensely in her place while Henry returned thanks. She scarcely waited for him to finish before she began again: "A body'd think I was calling you to a hanging 'stead of a good hot meal," she grumbled, spreading brown country gravy over her biscuit. "What's the matter with you today, moping around?"

Henry, as usual, said nothing. He made a great show of attacking his plate, but this activity did not deceive his wife; he was plainly not eating his food. Elvira's keen black eyes fixed upon him from time to time, then fastened unerringly on the all-but-concealed corner of a letter sticking out the pocket of his clean gray shirt.

"Henry Yates, you do exasperate a person. Going around all day worrying about something or other till you can't even eat, when you might as well hand that letter over first as last and get it settled." Without further ceremony she reached across the table, plucked the letter from his pocket, and opened it.

Henry, relieved of responsibility, recovered his appetite with amazing speed, and had reached the pie stage before Elvira finished with the reading. She folded the letter, tucked it into her apron belt, her lips compressed, two bright spots on her sallow cheeks.

"We just can't see our way clear. That's all there is to it, and John Binney ought to know it, bishop or

no bishop." She turned back to her cooling food, poked at it with her fork a moment, then pushed the plate away and got up to pace back and forth across the worn linoleum.

"He knows as well as we do that Jim can't go on any mission. With crops the way they are, and prices the way they are, and conditions the way they are! Mission! And a body not knowing where the taxes are coming from."

Furiously she began to scrape the supper dishes. "Henry Yates, you just get the car out and drive down and tell John Binney we can't let Jim go. Not this year. It isn't as

if we'd not done our duty by the ward, sending Fred and Stewart the minute they were called."

Something mildly pugnacious squared Henry's jaw for a brief moment. "Not tonight, 'Vira. You sleep on it, and maybe you'll see different tomorrow. Jim'll be back then, too, and the boy is going to have his say over the matter. He's always wanted his mission, same as the older boys, you know." He looked at her with as much defiance as his docile face could muster.

Elvira ran the dishpan full of hot water. "His say won't raise the wherewithal, and I don't see as

SOMETHING MILDLY PUGNACIOUS
SQUARED HENRY'S JAW FOR A
BRIEF MOMENT. "NOT TONIGHT,
'VIRA. YOU SLEEP ON IT, AND
MAYBE YOU'LL SEE DIFFERENT
TOMORROW."



'sleeping on it' will change things any, either. But just as you say. I'm not a woman to go against her husband's counsel."

Henry gave her a startled look, tucked his newspaper under his arm, and almost scuttled for the stairs. "I guess I'll turn in. Read a bit till I go to sleep." He'd said his say, so his conscience rested.

But Elvira, when she finally went to bed, was restless. The moon, through the open window, made a white patch on the bishop's letter,



there on the bedside stand, to which her eyes kept returning. She reached out and covered it with a book, and finally slept.

IT WAS June, an earlier June, with Fred a sturdy three, and Ethel, the girl, a chubby six months, constantly rolled off the old quilt beneath the apple tree in the back yard until Elvira was sure she wouldn't get those peas shelled before Henry came in for his dinner at noon.

But the peas were shelled and cooked; the restless Ethel asleep in her cradle in the back bedroom; the clock hands had slyly wandered on towards two, and still no Henry. Elvira closed the door softly on the

sleeping child, took little Fred by the hand, and hurried up past the barn through the alfalfa field. A vague, formless panic clutched her heart.

She could see the horses, still hitched to the mower, standing in the middle of the hay field, nibbling, but no Henry. She called. Frightened, she pulled Freddy along, half running, stumbling over the uneven ground.

She found Henry there in a ditch, his face blank and white, his leg grotesquely awry. Broken! How fast frightened little Freddy ran across the fields to summon Mr. Jenkins, pitching hay in his own meadow.

Even with Henry safely in his bed, the injured leg in splints, Elvira could not take a deep breath, for very fear. What on earth would they do? The hay ruined, and Henry laid up for months. How would the interest at the bank be paid? How would they live?

Her heart nearly stopped beating the day she saw Mr. Wilson, the cashier of the bank, drive his survey into the front yard.

"We—we can't pay a thing," she blurted out, even before he had time to say a word.

"Pay! Why, what in the world are you talking about, Elvira? I want to dicker with Henry about that corner field of yours. The irrigation company has changed its route, and is in a hole. They'll pay you a nice price for a couple of acres of your upper meadow to run their canal over. It's not much good as land, but it'll save them a cut through Red Birch hill."

Long after Mr. Wilson had gone, Elvira sat by Henry's bed, tears of pure joy streaming over her cheeks, the thin pink check for \$500 held tightly in her hands. Their way was clear now. Clear until Henry was up and around. Clear for the bank, and maybe enough left over to put up that dreamed-of front room.

"You're a great one, you are," Henry chided gently, "to have to see your way clear. Good thing you wasn't in the wilderness waiting for manna from the Lord. But He didn't forget you, even if you ain't so long on faith. Remember that, Elvira."

ELVIRA awoke. "This is only a dream," she heard her own voice saying, and found that her cheeks were wet.

"My stars," she told herself impatiently, reaching beneath the pil-

low for her handkerchief, "all that going through my head as if it were yesterday, and here Henry's leg's been good as new these twenty-five years." Quietly, she got up, pulled the shade against the brilliance of the moon, and went back to bed. Determinedly she composed herself to sleep, shut her mind against dreams. But her aroused memory drove her swiftly.

"Funny, that irrigation company suddenly decided to switch its plans to go through my land," she murmured. No more odd than that other time, that later time, when Fred was ten, with Ethel and Stewart trailing along, and Jimmy, the rosy baby.

It was winter then, and Henry was beginning to see the upgrade, even with the four children to provide for. Henry, for all his slow, mild ways, had a good head. He had made himself a little hothouse of sash he had picked up here and there, and started himself a thriving little trade in seedlings to be sold to the neighbors when spring planting came. It made him a needed bit of winter cash. This time he had planted celery, flat after flat of it. And the pale green plants were just showing their second leaves to defy the February blasts that rattled the greenhouse glass.

The weather was mild when Henry got his call for jury duty. A simple case, down at the county seat; it ought not to keep him more than a day or two, at most. Elvira and Fred could keep the little rusty boiler that heated the greenhouse pipes fired. And Fred already milked the family cow. Henry was to bring a load of coal back with him in the truck, though the coal was not exhausted, as yet.

"This mild spell ought to hold till I get back," Henry surmised, as he drove away, his red, woolen scarf flying in the stiff breeze that fanned through the open car. "The coal'll hold you easy."

And it would have, too, but for the blizzard that started two days after Henry had planned to be back. The case at the courthouse was unexpectedly stubborn, he sent word by Nat Ellis. But the coal would last, in this mild weather. Of that he was sure.

This mild weather! When the two-day storm that piled the icy drift along the fencerows eight feet deep had spent itself, the thermometer dropped thirty degrees over night. In the frigid black of the small hours Elvira and Fred

(Continued on page 243)

QUESTIONS *to be asked the* LATTER-DAY SAINTS

"HAVE YOU BRANDED AN ANIMAL THAT YOU DID NOT KNOW
TO BE YOUR OWN?"
"HAVE YOU WASHED AS OFTEN AS HEALTH AND CLEANLINESS
REQUIRE?"

AN OLD CATECHISM REVEALS THAT SUCH QUESTIONS AS
THESE WERE ONCE ASKED BY WARD TEACHERS AND OTHER CHURCH
OFFICERS. HEREIN IS AN ACCOUNT OF THIS OLD DOCUMENT:

By WILLIAM R. PALMER

President of Parowan Stake

FORTY years ago at Chelsea, Indian Territory (now Oklahoma) I met Peter Couch, an old man, who as a youth in Southern Utah in the middle '50s, had ridden the pony mail route from Cedar City to Santa Clara. St. George had not yet been founded in his day and its existence was all news to him.

Due to a youthful escapade he had fled the town of Washington in the night and for several years drifted around in the states trying to shake off the haunting fear that he had in a moment of anger killed his chum.

I was able to give him information that set at rest the fires of remorse that all those years had been burning unceasingly. He had not even wounded the companion he shot at in the dark, and the man was still alive. After that, "Uncle Pete," for so he was called by everyone, was very kind to me, and he loved to sit in the evening and tell me stories of his youth in Southern Utah.

One evening at the supper table he asked: "Do you still have Ward Teachers and do they ask the same funny questions?" I answered: "Yes, we still have the Teachers, but I don't know what questions you have in mind." Without answering me he turned to his housekeeper and asked: "Mrs. Anderson, what would you think if two brothers of your church called every week or two and asked: 'Sister Anderson, do you scrub your floors and wash your windows every Saturday that your home may be in order for the Sabbath?' and 'Sister Anderson, do you see that your family bathe and put on clean clothing for the Sabbath?' or 'Sister Anderson, do you pay back the things you borrow and hunt for the owner of things you find? What would you think, Mrs. Anderson, if your brethren did that?'"

She answered hotly: "I would tell them to mind their own affairs."

"Yes, Mrs. Anderson," he replied, "that is just what you would do, but if your brethren did ask such questions you would have a better church and the church would have a better people."

It seemed to me that Mr. Couch

was exaggerating considerably the subject matter of the Ward Teachers, for I had never heard those questions asked. But he was not. After returning home I found abundant confirmation of all he said in the old catechism, a photostatic copy of which is shown herewith. This interesting old sheet was filed away in a Ward Teacher's minute book that dates back to the early '50s, the days when "Uncle Pete" knew the Mormons. Its pocket creases and dog-eared edges give evidence of the much usage it had received.

HOW THE CATECHISM WAS USED

IT SHOULD be noted that when this document was in use the Mormons were virtually the only settlers in the Great Basin. They were isolated and were in a position to set up for themselves any sort of living standards they wished. The old catechism, entitled "Questions to be asked Latter-day Saints," reflects pretty well the pattern which the Church had designed for life in its far-flung western empire, and indicates something of the character and aims of the people who settled there. The principles embodied in these questions were systematically taught, carried, in fact, at least once each month into every home by two members of the Priesthood who were sent out as special representatives of the bishop.

The Cedar Ward, where the question sheet shown herewith was used, may be taken as a typical example of settlements in the Mormon territory. Its membership comprised converts who had suffered the persecutions of Missouri and Illinois and who were prominent in the councils of the Church. In addition,

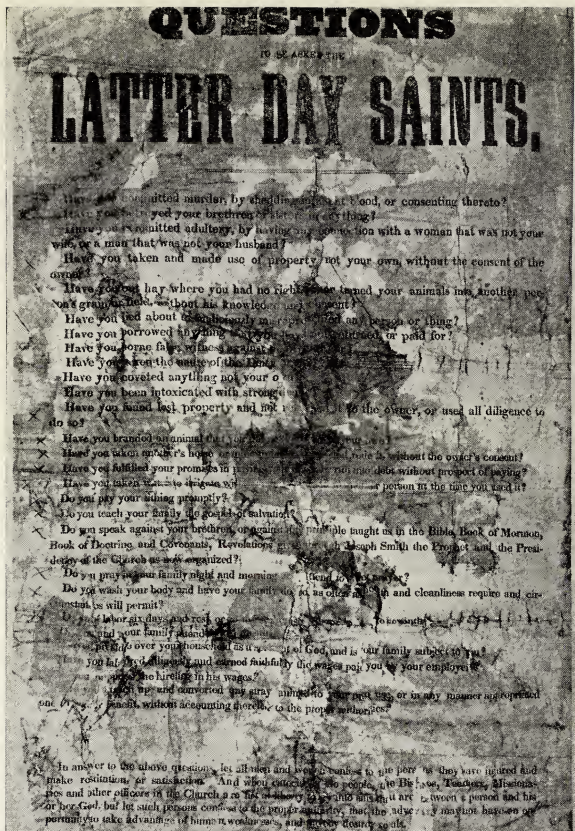
there were large numbers of converts who had come here directly from England, Scotland, Wales, Sweden, Denmark, Switzerland, Germany, and from the Eastern and Southern states. Many of them had scarcely learned to speak English and they brought with them the speech, customs, and habits of thought of their native lands. Few of them knew anything about the handling of livestock or about agricultural methods in this arid country, the very means by which they must gain a livelihood.

It was not desirable for these people to separate themselves into different social groups for that would lead to misunderstandings and possible clashes. It was the mission and purpose of the Church to amalgamate this polyglot assemblage into a harmonious social and religious unit.

To accomplish that end, the teaching of the doctrines and ideals of the common faith was intense and diligent; frequent and adequate instruction to all new-comers was systematically given. The old catechism tended to standardize the necessary teachings and to establish here by usage, the desired customs and habits of a Mormon community. Block teachers were the means through which instructions were handed down from the head to the humblest member. These officers were to look after the temporal and spiritual welfare of those in their district.

SOME OF THE QUESTIONS

ALL laws and regulatory measures grow out of the experiences and exigencies of a people. This quaint old catechism, therefore, sheds an



THE OLD CATECHISM, A REPRODUCTION OF A MUCH-WORN AND BADLY MUTILATED PAGE FROM THE HISTORIC DOCUMENT IN QUESTION.

illuminating side light on life in pioneer Utah.

Consider, for instance, question No. 5: "Have you cut hay where you had no right to, or turned your animals into another's grain or field without his knowledge and consent?" The question suggests that the evil was, perhaps, more common than it is today, and the temptation was certainly much greater. Very little forage could be stored at home, for it was not yet abundantly produced. The work animals were turned out at night to pick their own living, and men arose early and went out afoot, often four or five miles, barefooted and before breakfast, to find and bring them home for the day's work. Under such conditions the temptation to cut an armful or two of hay from a neighbor's field or

drop a bar and let the animals in for the night was great.

Moreover, when the country was settled, the people found, on the bottoms where the high waters from the creeks overflowed, tracts of native wire-grass meadow on almost every stream. No man was allowed to monopolize this forage for his own use, but the meadows were surveyed into small lots and apportioned among the families so that each settler might have a bit of hay land from which to cut feed for his winter needs. The lots were marked by stakes set at each corner, and the adjoining owners were to respect the dividing lines which could easily be determined by sighting from one stake to another. A selfish man might crowd the line and a dishonest man sometimes swung out for a swath from his neighbor's ground, or found plausible excuse for his

(Continued on page 246)

QUESTIONS TO BE ASKED THE LATTER-DAY SAINTS

1. Have you committed murder by shedding of innocent blood or consenting thereto?
2. Have you betrayed your brethren or sisters in anything?
3. Have you committed adultery by having connection with a woman that was not your wife, or a man that was not your husband?
4. Have you taken and made use of property not your own, without the consent of the owner?
5. Have you cut hay where you had no right to, or turned your animals into another person's grain or field without his knowledge and consent?
6. Have you lied about or maliciously misrepresented any person or thing?
7. Have you borrowed anything that you have not returned, or paid for?
8. Have you borne false witness against your neighbor?
9. Have you taken the name of Deity in vain?
10. Have you coveted anything not your own?
11. Have you been intoxicated with strong drink?
12. Have you found lost property and not returned it to the owner, or used all diligence to do so?
13. Have you branded an animal that you did not know to be your own?
14. Have you taken another's horse or mule from the range and rode it without the owner's consent?
15. Have you fulfilled your promises in paying your debts or run into debt without prospect of paying?
16. Have you taken water to irrigate when it belonged to another person at the time you used it?
17. Do you pay your tithing promptly?
18. Do you teach your family the Gospel of salvation?
19. Do you speak against your brethren, or against any principle taught in the Bible, Book of Mormon, Book of Doctrine and Covenants, Revelations given through the Prophet Joseph Smith and the Presidency of the Church as now organized?
20. Do you pray in your family night and morning and attend to your secret prayers?
21. Do you wash your body and have your family do so as often as health and cleanliness require and circumstances will permit?
22. Do you labor six days and attend to the house of worship on the seventh?
23. Do you and your family attend ward meetings?
24. Do you preside over your household as a servant of God, and is your family subject to you?
25. Have you labored diligently and earned faithfully the wages paid you by your employer?
26. Do you oppress the hiring in his wages?
27. Have you taken up and converted any stray animal to your own use or in any manner appropriated one to your benefit without accounting therefor to the proper authorities?

Then follows an admonition that persons who receive confessions are not at liberty to pry into sins that are between a person and his God.

TOBACCO *and* GOOD MANNERS

HAS COURTESY DECLINED WITH THE NICOTINIZATION OF MANKIND? YOU HAVE HEARD OF THE RIGHTS OF THE SMOKER—NOW LEARN SOMETHING OF THE RIGHTS OF THE NON-SMOKER.

By IRA NEIBAUR HAYWARD

*Assistant Professor of English,
Utah State Agricultural College*



IT HAD been two years since I first formed Bill's acquaintance, and when I learned that he was to attend the state university at which I was taking my sabbatical year, I was delighted at the prospect of renewing our friendship. Our acquaintance had begun at another mid-western university, where we had sweltered together one summer through record-breaking heat. We were both from the far west, and interest in a common major threw us together in two classes daily. In the seminar study room our desks were side by side.

To me, Bill had been a challenge and a pace-setter. A man of keen intellect, he was possessed also of a dogged persistence, coupled with a sound critical sense, which made him a promising research scholar. His example, I had found, kept me persevering at my own tasks when the humid summer heat might have tempted me to less trying activities.

Bill was a captain in the Officers' Reserve. Physically upstanding and clean-looking, he seemed to me a credit to the service. In all our associations, I had never heard him use profanity, nor had an impure word or story passed his lips.

In a big school one forms many pleasant acquaintances, but intimate friendships are rare, and in consequence much to be valued. Hence my anticipation of Bill's first visit to our apartment had been an unmixed pleasure.

But abruptly upon his arrival, I was conscious of "a great soil in the new gloss" of our renewed friendship. I had forgotten Bill's one persistent vice. In a university where the habit is common among both faculty and students, I had not observed before how intimately my friend's ease of body and mind was bound up with the routine of almost constant smoking.

But what one learns to pass over without particular annoyance in public is not always so easy to ignore in the intimacy of one's own home. I confess that my sense of the courtesy due a guest was strained somewhat when, immediately upon my seating him in the one easy chair that our modest living-room afforded, Bill

proceeded to "light up" without so much as a gesture of by-your-leave. Indeed, it was only by excusing myself abruptly and dashing to the kitchen for the combination ash-tray and match-safe, which was supplied as part of the furnishings of our apartment, that I was able to avert what might have been to us a minor catastrophe. I returned barely in time to anticipate that reflex flick of Bill's little finger which would have sent the fast-lengthening finger of ash fluttering down from the end of his cigarette to our living-room rug.

A variety of work in a variety of places has thrown me all my life into close quarters with smokers. As a consequence my lungs and nostrils have become in a measure tolerant to the smell of tobacco. My wife on the contrary, unfortunately for one forced to live in the nicotineized twentieth century, has not acquired this convenient immunity. In fact, the smell of tobacco smoke at close range distresses her to the point of acute discomfort. As I set the ash-tray down, I turned in time to find her face a battle-ground of conflicting emotions. The battle, however, was a short, decisive one. The spirit, fighting valiantly to preserve the decorum proper to a hostess, soon gave way before the outraged flesh, and excusing herself on the grounds of pressing household duties, my wife struck her colors and fled the field.

Now we are not, we like to be-

lieve, unduly fastidious. Each of us has had the advantage of a fair education, and we are both fully aware that it takes all kinds of people to make a world. Whatever we may occasionally think of our own people who smoke, we have, we hope, a reasonable degree of tolerance for those who, not knowing the word of God on the subject, succumb to a habit which, under pressure of perhaps the most subtle propaganda yet devised by advertisers, is rapidly making itself a major hygienic and possibly eugenic menace.

Yet when Bill had gone, I was conscious of a feeling of pain. We had both been glad to have him call and had done our best to make him welcome. If he had asked permission to smoke, we should, I think, have granted it cheerfully as a courtesy due to a guest. What annoyed, was the smoker's characteristic, callous indifference to the fact that there are still left in the world, people who are made acutely uncomfortable by tobacco smoke at close quarters.

The experience reminded me again of the relationship that seems to have existed between the growth of the tobacco habit and the decline of ordinary good manners throughout the world. It is significant, I believe, that the use of tobacco has raised from the first a question of manners. According to the best information I am able to obtain, the weed was brought to Europe in the form of snuff about 1559. Smoking was introduced in England about 1585. The reaction of non-users was instantaneous. Says one authority:

It was strongly opposed by both priests and rulers. Pope Urban VIII and Innocent XI issued bulls excommunicating such as used snuff in church, and in Turkey smoking was made a capital offense. In the canton of Bern the prohibition of the use of tobacco was put among the ten commandments immediately after that forbidding adultery.

IN Protestant England, the reaction was equally violent. In 1604, less than twenty years after its introduction, tobacco was denounced by James I in his vigorous "Counterblast to Tobacco." A reference rather more significant for our present purpose, however, comes in a curious and delightful volume called *The Gull's Hornbook*, written in 1609 by Thomas Dekker, the playwright. To some extent a burlesque of the popular "conduct books" of the day, the book is at the same time a satire on the prevailing manners of the rising English middle class. In a chapter entitled "How a gallant should behave himself in a Playhouse," Dekker describes the motley audiences at London theatres as follows: "The place is so free in entertainment . . . that your stinkard has the selfsame liberty to be there in his tobacco fumes, which your sweet courtier hath."

Here, it would appear, is the direct testimony of uncontaminated nostrils as to what the advertisers describe so delicately as the "aroma" of tobacco. This same prejudice against "the stinkard in his tobacco fumes" seems to have persisted in England down to the middle of the Victorian era at least. Describing an evening spent in conversation with the poet Swinburne at the home of his friend Monckton Milnes, Henry Adams writes:

In 1862, even when ladies were not in the house, smoking was forbidden, and guests usually smoked in the stables or the kitchen; but Monckton Milnes was a licensed libertine who let his guests smoke in Adams's bedroom, since Adams was an American-German barbarian ignorant of manners.

The implication in the above passage that the British in the nineteenth century were somewhat contemptuous of the tobacco manners of Americans, is, I think, deliberate. In his voluminous reading, Adams had no doubt more than once come upon the comments of British travelers concerning the inveterate American habit of using tobacco in every conceivable form and at all conceivable places. Thomas Moore, the Irish poet, had been outspoken in expressing his disgust, and Harriet Martineau, the social essayist, though in the main friendly, found the tobacco manners of Americans rather more than she could stomach.

But for sheer revulsion of feeling, no other Britisher reached the heights of the novelist, Charles Dickens. No one who has read *Martin Chuzzlewit* is likely to forget the scene where Martin, guided

by the irrepressible editor of the *Roudy Journal*, enters the boarding house kept by one Major Pawkins in New York. They find the major seated in his rocker before the dining room stove which was "garnished on either side with a great brass spittoon." The major "amused himself by spitting alternately into the spittoon on the right hand of the stove, and the spittoon on the left, and then working his way back again in the same order."

The picture was not wholly fanciful. Dickens had witnessed similar scenes some years previously on his



American tour. In his *American Notes*, describing his journey to Washington, he says:

The prevalence of these two odious practices of chewing and expectorating began about this time to be anything but agreeable, and soon became most offensive and sickening. In all public places of America, this filthy custom is recognized.

Dickens found addicts in courts of law, in hospitals, in public buildings, in dining rooms, and on the decks of passenger boats. Even at the White House, he found callers in the President's drawing room bestowing their "favors abundantly upon the carpet."

SINCE Dickens' visit, American tobacco addicts have learned a thing or two—about germs, if not about manners. Yet it is doubtful that on the whole tobacco manners have improved. Should Dickens visit America today, he would be pleased, we may be sure, to find fewer men chewing tobacco. But he would, on the other hand, find American women smoking, and I doubt that the soul of the author to whom womanhood was synonymous with all that is high and sweet would be greatly uplifted by the change.

And here is one of the strangest paradoxes of the manners of this

nicotine-fuddled age. Never before have women been so lectured, warned, and browbeaten as during the past twenty years on the matter of "giving offense" by bad breath or perspiration odors. Scarcely an advertising page may be turned in a magazine appealing to the interests of women that one is not confronted by harrowing object lessons. What happens to the "popularity" of the girl who is "careless" in the matter of the right dentifrice or mouth wash, the right soap or body deodorant, or the right preparation for washing "underthings" is made the basis for endless dramatizations.

Yet side-by-side with these advertisements, often, we may be sure, designed by the same agencies, are pictures of other girls, immaculate of body and attire, flashing smiles that speak volumes for meticulous dental care, and—ah, crowning triumph!—surrounded each by a baker's dozen of languishing swains. And all this popularity and charm, the captions inform us, is the reward of virtue—the virtue of having chosen the brand of cigarette which marks the chooser as a girl of taste and refinement!

It may be that a nicotine-deadened swain is, by long indulgence, rendered anesthetized to the odor of stale tobacco on the breath, the body, and the clothing of the girl who smokes. The nerve governing the sense of smell is easily fatigued. In time, even the "aroma" of an irritated polecat becomes, in a measure, supportable.

But he whose olfactory sense is uncontaminated! To borrow from Omar, "He knows about it all! He knows! He knows!" And more than one such has—doubt it not—turned away in quick relief from a girl otherwise immaculate and charming, whose presence has been something too redolent of tobacco smoke; whether fresh or staled by time—the choice is small.

In more ways than one, women smokers are making their own special contribution to the formidable catalogue of tobacco bad manners. A few months ago, Gelett Burgess, long a favorite author of essays on manners, wrote for a New York magazine an article entitled "Women Don't Know How to Smoke."

"Women," he states, "have brushed aside all traditions of courtesy and consideration when they smoke." Admitting that "men too often offend" and that the younger generation of male smokers espe-

(Continued on page 242)

A PIONEER'S ACCOUNT BOOK

Revealing that: in terms of the material we are rich as Croesus, because when money was really money a washtub sold for five dollars

By A. C. LAMBERT, Ph. D.
Brigham Young University

Purchases	Amount	Sales	Amount
1 yoke of cattle	100	1 yoke of cattle	100
1 wagon	100	1 wagon	100
1 cow	40	1 cow	40
1 coat	16	1 coat	16
Tools	18.50	Tools	18.50
Sole Leather	8.50	Sole Leather	8.50
Shoe Making	21.55	Shoe Making	21.55
Horn Brand	5.50	Horn Brand	5.50
Pair of Flat Irons	5	Pair of Flat Irons	5
1 Boiling Pot	3	1 Boiling Pot	3
Total	318.05	Total	318.05

TWO PAGES, LAID OPEN, OF A PIONEER'S ACCOUNT BOOK

One complete page of accounts, ruled up in orderly columns, contains these items:

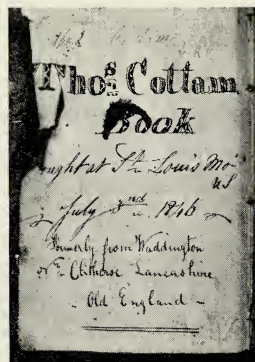
"Received of Samuel Peterson	\$ 100
1 yoke of cattle	100
1 wagon	40
1 cow	16
1 coat	18.50
Tools	8.50
Sole Leather	21.55
Shoe Making	5.50
Horn Brand	5
Pair of Flat Irons	3
1 Boiling Pot	318.05
"I have received this	
"Received on boot between oxen	8
leather from Smith	
Pork 16 lbs. 1 dollar's worth of	1
beef	8.50
Received Ropes	7
Wagon bed lumber	40
Lead	5
1 wash tub	7
1 wash tub, 1 bucket	8.5
Pots from the Potters	5
Nails	

The purchases and sales recorded through the book at irregular intervals reflect a very narrow range of food articles purchased by this pioneer household. Of the fifty-nine entries of purchases recorded on three pages of this little book, twenty entries are for flour with a total of 303 pounds. Butter is the item in twenty-seven entries that total 46 pounds. A total of 17¼ pounds of cheese is accounted for in ten entries. Two entries occur for a total of 7½ pounds of salt. All but one of the few entries that remain and that list sale or purchase of dressed meat call for either mutton or pork. Cattle had value for power as well as for food.

THE account book from which these entries are taken belonged to the writer's paternal grandfather, John Lambert, who was born at "Gar-

(Concluded on page 242)

INSIDE FRONT COVER OF A PIONEER'S ACCOUNT BOOK



How startled you would be to open your household account book today and read: flour, one hundred pounds, six dollars; one washtub, five dollars; one boiling pot, three dollars; shoemaking, twenty-one dollars fifty-five cents; pork, twenty-five cents a pound; butter, twenty-five cents a pound; cheese, twenty-five cents a pound; one horn brand, five dollars fifty cents; one pair flat irons, five dollars; one yoke of cattle, one hundred dollars. These would be interesting entries, indeed, and they are real entries. An account book lying open on the writer's desk contains these items:

But the date on the yellowing leaves of this book is 1861. The entries are in good handwriting, some in faded ink, and some in legible pencil. As one scans the pages of this little book the door of a one-

room log cabin seems to swing open and reveal fragments of the financial transactions of a young pioneer couple just getting settled in "Rhoades Valley," Utah, during the first year of the Civil War.

From this account book, kept in a woman's handwriting, that of Adelia Lambert, wife of John Lambert, living in Rhoades Valley, Utah, in the early sixties, there come these items:

"Paid David Eubanks	50 cts.
2 pounds of butter	62½ cts.
2½ pounds of cheese	25 cts. per lb.
19½ pounds of flour	6 cts. per lb.
2 pounds of cheese	50 cts.
4½ " " salt	15 cts.

"July 14th, 1861
Paid Wm. R. Green
1 sheep, 7 dollars

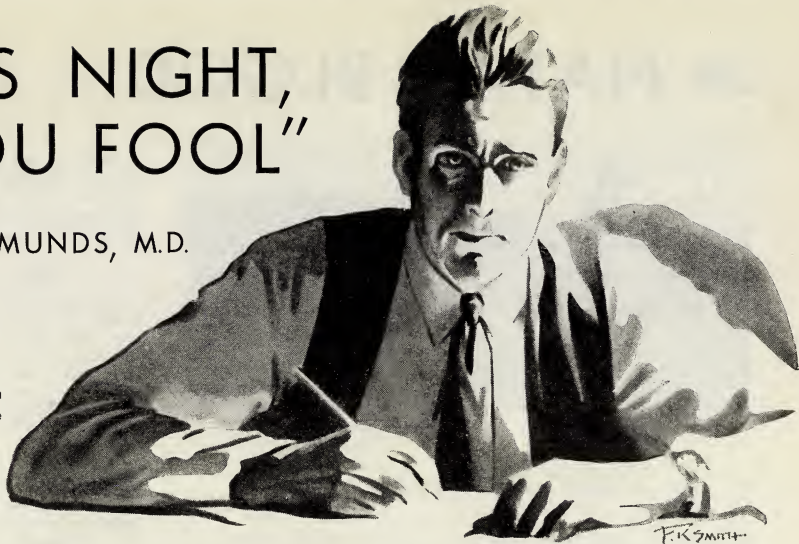
"April 17th, 1861
For herding and wintering a steer up to the 1st Dec., 1863, 14 dollars

"THIS NIGHT, THOU FOOL"

P. K. EDMUNDS, M.D.

A SHORT
SHORT
STORY

Complete on
this page



THE telephone rang again. From the shower room Bill Turner stuck his head through the half-open door as Mrs. Turner came into the hall. "Shall I answer it, dear?" she asked. "Yeah, please," then he added as an afterthought, "And if it's Brother Evans wanting me to go Ward Teaching again, tell him I'm out." "But dear, what if—?" The telephone rang again and Mrs. Turner answered it. "Yes, O, yes, Brother Evans. . . . Fine, thank you. . . . Why, he's—busy." . . . A pause. . . . "Yes, you see, it's the end of the year and those office reports. . . ." Another pause. . . . "All right, thank you, Brother Evans; I'll tell him. Goodbye."

"Wha'd' he say?" asked Mr. Turner, coming out into the living room, hat in hand.

"He said he'd go alone; that he was sorry you had to work so hard and hoped you'd soon get some rest." "Sensible man, Evans. Most of 'em go telling yuh how to run your business and tell you you're going to hell if you happen to miss a meeting or two. Well, so long. I'll be home kind of late, I guess."

Mrs. Turner suppressed a desire to remonstrate further with her husband. She had futilely tried many times to persuade him that their lives would be much happier were he to divide his time more equitably between Church work and the business of making a living. Bill had recently been rapidly climbing the ladder of success in his business but she couldn't help feeling that he was borrowing rungs from the ladder of hap-

piness to do so. Happiness which comes only from that service which is born of love, and which is not—nor can be—measured in dollars and cents.

At the office Bill Turner hesitated. Something unusual had caught his eye. Across the street a new sign hung on the door of the corner church and emblazoned on it were the words,

**ANY MAN WHO IS TOO BUSY
TO SERVE GOD IS—TOO
BUSY.**

He read it and re-read it; then, with a shrug fitted the key into the door and closed the door behind him.

It was, as usual recently, many hours before the door opened again and Bill Turner stepped out into the late night. But tonight he had accomplished little work. His mind just hadn't seemed to function, and the sum of each column of figures seemed to be expressed in two words—TOO BUSY. At first, Turner had tried to cast the words out of his mind and prodded himself in an effort to keep pace with his usual alacrity in turning out reports; work which had won for him praise from his employer and one promotion after another. Stimulated anew each time, Bill redoubled his efforts and put in more and more over-time, curbed more and more his Church work, spent less and less time at home, more and more time at the office. He had prided himself on being successful and frequently became angered because his wife was "narrow" and "couldn't see anything but

Church work." Of course, it was a good thing and had to be done. But so was the business of earning a living, and once he was "on his feet" he'd be able to take things easy; and then he could devote more time to the Church. This, he told himself, he would surely do—and believed it. To bolster his belief he would often recount to himself that he had already rendered a singular service to the Church in filling a long-term foreign mission, and surely the Lord would excuse him if now he turned his efforts toward making himself and family socially secure.

But God loved Bill Turner, loved him enough it seemed to intervene—this night—before it was too late. And Turner lived eternities in the few hours spent that night in the office. The Battle of the Ages was fought again in his mind; Satan fought and his angels, and Michael fought and his angels—and prevailed. Into Bill Turner's mind came the climaxing thought as he recalled the parable of the rich man, "Thou fool! This night. . . ."

This night Bill Turner had been born anew. It was a dark night but across the way the flickering arc light still illumined the church front. Turner paused to read again the words,

**ANY MAN WHO IS TOO BUSY
TO SERVE GOD IS—TOO
BUSY.**

"Too busy," he repeated. "I could make that more emphatic," said Bill aloud. "But then," he added, with a little laugh, "that would be swearing."

The NATIVE BLOOD



STARTING FOR THE STORE.
Photo by Harry Goulding, Monument Valley Trading Post Operator.

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltceesie, lived in a hogan, neighboring Husteete and his little son Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—Beeleh thlizhen (blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaning Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteete and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteete. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteete's horses and herds and mingled them with his own, and burned down Husteete's hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteete, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Eltceesie were out caring for the sheep, and as a reward for Eltceesie's favor there came Nataawney Begay, vain and favored son of the tribe's big medicine man. In boyish physical conflicts he bested the sick-worn Peejo. Yoinsnez's open approval of Begay's attentions widened the breach between Yoinsnez and Peejo, and, driven to anger, Peejo told Yoinsnez that he would never find Blackhorse until he had returned to Peejo the sheep and horses taken from his father's corral, and then Peejo disappeared. Months had lengthened into years when Begay returned home from a celebration in New Mexico to tell a brooding Yoinsnez of having seen Peejo—

a new Peejo, now the adopted son of a wealthy white man, who sent word that he would come back some day—a day of triumph for Peejo in which Yoinsnez "will crawl on his belly and beg me to help him." Then there came further to plague Yoinsnez's life a burly white man who set up a questionable trading post, operated on gambling principles, and who finally goaded the reluctant Yoinsnez into a bet for high stakes on a horserace and a foot-race.

CHAPTER VI

YOINSNEZ with borrowed cash had covered the one hundred dollars, and he hoped to win, though he was reconciled to lose. Other Navajos, suspecting nothing, put up their cash on the old standby as long as anyone would call their bets.

The horse-race was dangerously close, but the gray seemed to fade out before they reached the line, and while the Navajos howled their delight and claimed their money, The Badger made a great show of disappointment, but remembering what a good loser he had pretended to be, he slapped Yoinsnez on the back as the money was delivered.

"Ha, ha, ha, youbetcherlife! Who played the trick this time? The old man is smarter than I took him to be."

The flattery, however transparent, was too sweet to be resented, for in its refreshing spell the gloomy shadow of Peejo and his secret were forgotten.

The sight of that old bay mare leading across the line after all these years, stirred the native blood of the

reservation, and they made more fuss over the Navajo boy preparing to run than they had made over the old mare. He simply had to win—they couldn't bear anything short of it.

WITH the animation of racial pride like a stimulus in his blood, Yoinsnez mounted a hogan and watched with dropped jaw, Eltceesie beside him. The white man gave it every ounce of strength he had to give, but he fell behind as the exulting roar became deafening all around him.

The Badger was really disappointed at this outcome, yet he gathered himself and repeated his compliments. After all, he could well afford to give them the big laugh, the patronizing slap; they tickled the old man and paved the way for something different.

"Youbetcherlife! The old man knows what his men and his horses can do, and he knows now there's no trick about it—it's just the stuff in the winner that wins."

Eltceesie was there to hear it—her father now had a pedestal from which he could crow too loud for her ever to challenge his claims again. Also she had caught the spirit of the big crowd and in spite of her school manners she had howled her delight when the Navajo boy took the lead. When Begay and his brown colt won glory in a greater event, she would forget her wanderer and worship the medicine man's son.

In spite of The Badger's soothing compliments, Yoinsnez simply had to indulge his passion for crowing; even that would not compensate for his long period of humiliation.

"A law!" (Well, well) he gloated as he entered the store, "The Great Spirit gives no people faster horses nor faster legs than he gives us. We fight our way in heat and cold; we meet the fury of drouth and desolation in the desert, and we thrive because of our superior toughness."

The store-man made no answer and sat for this once as if he were humbled.

"Everything among us that can't take it," the old man went on, "must die, whether it's a horse or a man. But your weak horses and your weak men are doctored along to live and propagate their kind for a weak race."

HORSES ON THE HORIZON
Photograph by C. R. Evans.



The Badger listened; he was biding his time; he wanted the old man to get steamed up to the right pitch, like a melon fully ripe.

"Your horses have to be kept in warm barns or they die with the cold—you have to feed them with a spoon and wrap them in blankets like babies. Your men must have dainty food prepared for sick people, and they have to live in warm rooms away from the drafts and sleep in snug blankets like mice in winter. You are an effeminate breed," Yoinsnez declared, rubbing it in with a vengeance, "that's why our horse beat your horse, and our man beat your man."

It was the old man's turn to expand, but there are limits even to what treacherous policy will endure.

"You beat us," The Badger conceded modestly, "but you can't do it again."

They couldn't do it again—what an insult! There was nothing they wanted more to do than to prove they could do it again, and do it more completely. Apparently The Badger still thought himself alone in that game of "baiting," not suspecting that Tillego was alive and rearing to run, and that he had never been beaten. And he didn't dream that Begay had done the most heroic thing of his life in staying out of the race at his intended father-in-law's request.

"We have faster horses and faster legs than the Navajos," declared the store-man, waking up with premeditated antagonism, "not only

faster legs but faster brains or we couldn't trim you so often in coon-can."

"Doetahl! Doetahl!" (No! No!) Yoinsnez exploded, knitting his heavy brow in no humor to hear it again, "We beat you fair and square. We can do it again. We and our horses have been learning for ages to run, to meet exposure, hardship, and hunger without exhaustion. You and your horses are tender like plants that grow in the shade."

"Old men like to tell what they used to do," The Badger interrupted, keen for the flame his words had kindled, "Your men and horses used to be the fastest in this country, but that was before we came."

The old man stood with his back against the wall and resolved to be heard above the fog-horn of his opponent: "We are still the fastest!" he yelled. "We proved it. Now if you can't keep still, we'll prove it in a way that you'll have to be still," for he had in mind Begay and the invincible brown colt, and he was in a fever of eagerness to see them in glorious display on the track to the humiliation and loss of all who would bet against them.

The Badger jumped at it—his melon was ripe to pick: "I'll bet my store against your sheep," he announced in a thundering broadside. "Youbetherlife! My store against your sheep on the white man's horse, and I'll bet a thousand dollars we can pass any man you put on the track!"

The old man flinched—his sheep! His living! And a thousand dollars—he had never had that much money at once.

"Hacoon!" (Come on) bantered the store-man, tormentingly, "Put up the goods or quit talking like a doting old man—my store against your sheep, and the winner takes both horses."

THE store was crowded with men who had been touched by seeing the old bay mare nose out ahead in the race, men who had yelled themselves hoarse with exultation when the Navajo boy crossed the line ahead. Something thicker than water in their blood had captured their sympathies for the old man's national pride, and they wanted the medicine man's son and his brown colt to shine in the big event this promised to be.

"Take it!" demanded Begay hotly. "Take it! Take it!" called a dozen voices at once, "We'll raise the money."

Inspired by hearty support where he had been meeting ridicule, the old man faced the challenge without compromise. "Hacoon!" he snapped, making one word express volume of feelings.

"That's the spirit!" bawled The Badger, patronizingly, reaching with his hand but failing to touch the old man, "Your man must be a Navajo, and your horse a Navajo horse, and if either party backs out he loses the stakes the same as if he had lost the race."

(Continued on page 241.)

The PROTESTORS OF CHRISTENDOM

xiii. Martin Luther

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union

(Continued)

AFTER Worms, Luther broke not only with Carlstadt and the radical group of Reformers, but also with Erasmus and many of the Humanists. Erasmus had been largely in agreement with Luther concerning the abuses of the Church. After Luther burned the pope's bull and the canon law, and especially after Worms, Erasmus hesitated to follow him. Moreover, Erasmus did not accept the fundamental doctrine of Luther of justification by faith alone, and his doctrine that, in the work of salvation, man was entirely passive, could not will to do right, and was totally depraved.

When the break did come, Erasmus attacked Luther's doctrine of total depravity. In 1524, Erasmus published the "Freedom of the Will." In it, he defended freedom as an indispensable condition of moral responsibility, without which repentance, Christ's call to repent (Matthew 23:37), and the will of God that no one should perish, have no meaning.

In December, 1525, Luther published his reply, *Slavery of the Will*. Of it Schaff says:

He inseparably connects divine foreknowledge and foreordination [predestination], and infers from God's almighty power that all things happen by necessity, and that there can be no freedom in the creature. He represents the human will as a horse or as a donkey which goes just as the rider directs it; and that rider is the devil in the state of fallen nature, and God in the state of grace. The will has no choice of master; it is God and the devil who are fighting for its possession. The Scripture exhortations to repentance and holy living must not be understood seriously, but ironically, as if God would say to man: "Only try to repent and to do good, and you will find out that you cannot do it."¹

¹Schaff, *A History of the Christian Church*, Vol VI, p. 431.

In the same book Luther indicates also that God means to save some and leave the rest to deserved perdition.

This Augustinian doctrine, adopted by Luther, was in the opinion of Erasmus equivalent to: "God works in us good and evil, and crowns His good works in us, and punishes His bad works in us." If we are entirely passive, we are only machines, but, even so, why would the Lord not save all of us then, and, if we cannot will to do good, according to what principle would He save part of us? It seems impossible to make sense and answer these questions; however, all of the Reformers adopted Augustine's views and believed in the total depravity of man and in the absolute sovereignty of the grace of God.

Luther had often advocated marriage and decried the celibacy of the priests. In June, 1525, he married Catherine von Bora, a former nun. She had lived ten years in the cloister and was twenty-six years old. Luther was forty-two. The marriage surprised both friend and foe, and Luther was severely criticized by the Roman party. The marriage proved a happy one.

Needing assistance from the Protestant princes to repel the Turks, the emperor convoked a Diet to meet at Augsburg in 1530. It was to decide "how best to deal with and determine the differences and division in the holy faith and the Christian religion" and the emperor desired that "every man's opinions, thoughts, and notions should be heard in love and charity, and carefully weighed, and that men should thus be brought in common to Christian truth and reconciled."²

It was predicted that the Elector John would not dare appear in

²Cited in Kostlin, *Martin Luther*, p. 402.

Augsburg. The elector, however, instructed his theologians to draw up articles of belief in view of the proceedings of the Diet. Luther, Melancthon, and Jonas went to the elector at Torgau to accompany him to the Diet. Luther, however, being under the ban of the empire since the Diet of Worms, was left at Coburg in the castle there overlooking the town.

For this Diet, the Protestants prepared three confessions. For the Lutherans, the Augsburg confession was written by Melancthon and approved by Luther. The Lutherans of Southern Germany presented the *Confessio Tetrapolitana*, written by Bucer who shared some of Zwingli's views. Zwingli wrote a separate confession of faith. The emperor refused the Zwinglians and the Southern Germans a hearing, though refutations of both confessions were made later by Roman theologians.

Melancthon sought to show that the Lutheran doctrines were in agreement with the traditional doctrines of the early church or of the universal (Catholic) Christian church, and that the Lutherans differed from the Roman church only in their abolition of certain abuses. Had Luther written the confession, he would have accentuated the differences to a greater degree; however, he expressed entire approval of the Confession as drawn by Melancthon. On June 25, the Confession was submitted in German to the emperor and the Diet. It consisted of twenty-eight articles; seven were devoted to errors and abuses, and the remaining twenty-one defined the beliefs of the Lutherans. The Roman church presented a refutation, and Melancthon prepared an answer seven times longer than the Confession. The emperor refused to receive the answer. The Diet voted that the Confession had been refuted by the Catholics and the Protestants must recant; if the Protestants did not submit to the Roman church by April 15, 1531, they would be suppressed by force.

In the opinion of the Lutheran party, "Luther had brought a portion of the Christian church back

to the three great original principles of Christianity. [Holy Scriptures as the sole normal authority for faith and life; justification by faith alone without any merits of good work; the priesthood of all believers].” “Luther had simply demanded that the Roman Catholic church should eliminate certain unscriptural doctrines and practices in order that he and his adherents might remain in the Romish church and worship God according to the dictates of a conscience bound by the word of God. But the Romish church not only refused to be reformed, but even threatened to suppress Lutheranism by force. The Lutherans did not form a new church after the schism with Rome. They merely formed a continuation of the early Christian church as we know it from the New Testament and from the early church fathers.”

“The action of the Diet effected the Protestant-Romish schism.”

This separation from the Roman church was final. To Luther and the other Reformers it presented a problem: the papacy and the Roman curia were corrupt; how should they regard the church of Rome? Was the baptism of the Roman church valid? “We do not rave, so as to reject everything that the pope has under him; for then we would reject the holy Christian church, the temple of God, with all that it has from Christ. But we contend against and reject the work of the pope, in not abiding by those blessings, which the Christian church has inherited from the Apostles. . . .”

LUTHER believed that the church had endured from the time of the Apostles. He based this belief on the promise of the Savior to the Apostles and on John 14:16, 17, 18. Said Luther:

That there is no doubt whatever but that the holy Christian church will last on earth eternally, as Christ says in the last of Matthew: “Lo, I am with you always, even unto the end of the world.” This church is formed by the believers in Christ, who maintain, believe, and teach the aforesaid articles and particulars and, therefore, suffer persecution and martyrdom in the world; for where the Gospel is preached and the sacraments rightly administered or conferred, there is the holy Christian church; nor is it to be fashioned, instructed or bound by institutions, rights or laws, by extrinsics, state, pomp, or mode of living, custom or habit, nor by hours or seasons, persons or ceremonies.—Luther’s *Confession*, Twelfth Article.⁶

⁶Quaeben, *History of the Christian Church*, p. 190.
⁷Quaeben (Lutheraan), *A History of the Christian Church*, p. 236.

⁸Cited in Jacobs, *Martin Luther*, p. 381.
⁹Jacobs, *Martin Luther*, p. 442.

The Christian church, therefore, must remain, even though there should be but two believers on earth. It is no new church that came into being at the Reformation.

Believing that the Lutherans were the continuation of “the true ancient church,” Luther accepted the validity of the baptism of the Roman church. As already seen, he defended infant baptism against the Anabaptists. He also defended baptism by heretics: “St. Cyprian is one of the earliest fathers. . . . He taught, and was very stiff about it, that those baptized by heretics must be rebaptized. He stuck to this opinion until his martyrdom, although vigorously admonished . . . by St. Cornelius, bishop of Rome. . . . Later Augustine had difficulty in excusing him . . . [He] condemns St. Cyprian’s doctrine of rebaptism, which was afterwards repeatedly condemned and rightly so. . . .”

But where do we stand with the fathers who bequeathed this doctrine to St. Cyprian. You may read in (Eusebius) *Ecclesiastical History*, Book VII, pages one and two, what the great bishop Dionysius of

er councils and fathers before it agree with Cyprian. . . .

Now if St. Cyprian and the Council of Nicea and others had this rule of the apostles before them, how shall we harmonize the fathers? The apostles and Cyprian want rebaptism; St. Augustine and the whole church afterwards want to have it considered wrong. . . .

Here the apostles and Cyprian are not at one with St. Augustine and the church, on the subject of baptism. If we are to follow St. Augustine, we must condemn the apostles and their rules, and the Nicene Council, with the preceding councils and fathers, and with St. Cyprian; on the other hand, if St. Cyprian and the apostles are right, then St. Augustine and the church are wrong. . . .

. . . We are to be doubtful and uncertain until it is settled, and a council decides it! No, it must go otherwise than we pretend to prove from councils and fathers; or else there must have been no church since the time of the apostles, and this is not possible, for there stand the words, “I believe one holy, Christian church” and “I am with you, even to the end of the world.”

Luther here reasons straight to the inevitable conclusion that, following the acceptance of baptism by heretics, everyone would, in time, either be baptized by a heretic or by someone who had been

THE MARKETPLACE
IN WITTENBURG.



Alexandria writes to Bishop Sextus of Rome, saying that in former times, before the bishops in Africa did it [rebaptized those who had been baptized by heretics], it was done by great and important bishops and was decreed by the council of Iconium, and that so important a fact should be considered before the practice was condemned. Besides, this article stands plainly in the proceedings of the Nicene Council, and that the heretics, Paulianists or Photinians, are to be rebaptized; and this article gives St. Augustine much difficulty in his book *On Heresies*; he twists out of the difficulty with words like these: “It is to be believed that the Photinians did not keep the form of baptism [which would have invalidated baptism], as other heretics did.” Yes, it is to be believed by anyone who can believe it when there is no proof! . . . Anabaptists will maintain that it is right, against St. Augustine and all of us, because the Nicene Council and other

baptized by a heretic and, consequently, not be baptized at all, “therefore there must have been no church since the time of the Apostles,” and then he rejects his logical conclusion together with the early fathers, the early councils, and the Apostles themselves, perhaps, because not only the Roman church, but the Lutheran church also must fall, if the logical conclusion is true that heretical baptism is no baptism. To justify this rejection, he has no support other than that quoted: “I believe one Christian church” and

(Continued on page 236)

¹⁰Luther, *On the Councils and the Churches*, Part I (1539), in *Works of Martin Luther*, A. J. Holman Company, Vol. V, page 165.



HOSTS AND GUESTS IN SAN NICOLAS, ARGENTINA

Left to right: Senor Herminio Pertuzzo, Belgrano Club basketball commissioner; Senor Cayetano Cavalli, president of Belgrano Club; Dr. Jose L. Morteo, Mayor of San Nicolas, Argentina; Elder L. Peirce Brady; President Frederick S. Williams; Sister Corraine S. Williams.

THE HOSPITABLE ARGENTINE

A NEW era of friendliness seems to be blossoming in the Argentine Mission. The old school of indifference and opposition is giving way to a spirit of cooperation and helpfulness.

Proselyting in San Nicolas, Argentina, was first begun in January, 1937. The work was hard and little progress was made. About June 1, 1938, President W. Ernest Young transferred Elder L. Peirce Brady to this city. Somewhat discouraged, he began looking for a meetinghouse in a better neighborhood. After canvassing the city he finally found a house suited to our needs, but costing some fifteen pesos a month more than the Church could afford. Elder Brady went to the city commission in charge of taxes and explained the kind of work he was doing. He felt that the city should make a concession and cancel the fifteen peso tax assessed each month. The commissioner, after making an investigation, was so impressed with the work of the missionaries that the tax was lifted and the Elders moved in.

Commissioner Raul Mujica became a constant visitor to missionary headquarters. The first time I met him, he said that when Elder Brady explained what the missionaries were

PRESS AND PEOPLE HAIL A MISSIONARY GOOD WILL TOUR IN THE LAND OF OUR SOUTHERN NEIGHBORS.

BY
FREDERICK S. WILLIAMS
President of the Argentine Mission,
and
L. PEIRCE BRADY
recently of the Argentine Mission

it difficult to believe, which accounts for the almost daily visits of the commissioner with some incredulous friend to the home of the Elders. He tells his friends about the missionaries and says, "Come and see."

Soon the mayor of the city, Senor Dr. Jose Leo Morteo, came and made the acquaintance of the Elders. He



ARGENTINE MISSIONARY BASKETBALL TEAM "LOS MORMONES"

Left to right: Junius L. Payne (Captain), Ben R. Allen, Rulon J. Holman, Dale Bergeson, Rolf L. Larson, J. Donald Earl, J. Avril Jespersen, Lyman S. Shreeve.

doing he couldn't believe it. He didn't think it possible that there were young men in the world preaching the Gospel without making commerce of it. His friends, too, found

returned with other friends, until now their list of names sounds like the roll call of the social register: mayor, postmaster, presidents of two banks, president of the Rotary club, professor of science in the National College, and many others. Elder Brady organized them into an English Club. There are also some fifty children regularly attending other English classes. The citizens of San Nicolas, seeing this type of people going regularly into the meeting hall, do not hesitate to attend.

Last October, Mayor Morteo and Senor Cavalli, who is president of a bank and the Belgrano Athletic Club, invited the mission orchestra and basketball team to be their guests, all traveling and other expenses to be paid by the Athletic Club to San Nicolas and back to

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PLAZA MITRE, CENTRAL SQUARE IN SAN NICOLAS, A CITY OF 40,000 INHABITANTS. THE MISSIONARIES PLAYED IN THE ROTUNDA OR BAND STAND SEEN AT THE LEFT.

SAN NICOLAS, A.P.
PLAZA MITRE

PRAYER

BY

JOSEPH QUINNEY, JR.

President of the Logan Temple

LIFE, based upon the principle of prayer, is a successful life. The Christ, teaching his disciples, said unto them: "Pray always, lest ye enter into temptation." Prayer is not a duty; it is a genuine privilege. "Privilege knows no law, but operates by love, and love is the fulfilling of the law."

One's mental attitude should be of the highest order when praying, for the reason that he is approaching the holiest of beings; he is submitting himself through the light of truth to a personage glorified, exalted, and celestialized; consequently, he should approach Him with all that is fine and beautiful in life.

One should assume an attitude of humility when praying to allow a complete flow of the spirit of God to operate in his behalf. A mental inventory should be taken in order to dismiss and eliminate any and all suggestions derogatory to one's worthiness in approaching such a holy being as God. Humility is submissiveness to high and holy things; it is a strength of character; a power in the personality of one's being.

In addressing a prayer to God it is worthy of one's finest and highest thought and feeling. It is indeed a way of expression, committing oneself to the very highest that is known in bringing oneself into transforming fellowship with Jesus Christ our Lord. To have dwelling within us the spirit of genuine sincerity; to have God know, through the light of truth, which is His spirit, that we are indeed sincere and genuine, are important factors.

The Master said: "The pure in heart shall see God." Sincerity is a part of that quality of purity that brings us into His celestial presence. Sincerity is an element of life that has absolutely no relative in the family of hypocrisy. It is the golden element of the genuine, just, and true; it is a radiation of character, definite power, and culture that influences human life to great and noble deeds.

Sincerity is a part of that healthful soul, as Ralph Waldo Emerson so beautifully puts it:

A healthy soul stands united with the Just and True, as the magnet arranges itself with the pole, so that he stands to all

beholders like a transparent object betwixt them and the sun, and whose journeys toward the sun, journeys toward that person. He is thus the medium of the highest influence to all who are not on the same level. Thus, men of character are the conscience of the society to which they belong.

SINCERITY fastens itself in friendship with God and man, and leads him to feel the strength of the following thought: "I must feel pride in my friend's accomplishments. Friendship, like the immortality of the soul, is too good to be believed." But when we are moved in the power of sincerity we see the immortality of God and of friends.

Sincere and genuine prayer develops the finest thoughts and feelings within the human soul, and when we give expression to these thoughts we can rest assured that they will be approved by God. Sincere prayer will provide the finest attitudes in life, and will bring about trust and confidence in the journey of life.

Prayer will develop a quality of faith, which will be free from doubt; indeed it will be an assurance that dwells within the soul that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of God.

The prayer of faith will heal the sick, will give the finest and best interpretations of the Gospel of life. The prayer of faith will develop character, culture, and power. A sincere and prayerful attitude will develop a love for God, a love for fellowman. Indeed, it will place a greater meaning to the Savior's saying: "Greater love hath no man than this, that he lay down his life for his friend." It will bring us into fellowship with all that is fine and splendid; it will provide power and the light of wisdom; it will keep us in the paths of righteousness; it will give us the light of truth, which is a testimony of the Gospel; it will give us deep appreciation of the revelation given to the Prophet Joseph Smith, in which this classic, powerful, and true philosophy resides—

That which is of God is light, and he that receiveth light and continueth in God receiveth more light; and that light groweth brighter and brighter until the perfect day.

Perhaps no scripture conveys a greater truth; it is powerful in substance, classic in character; therefore, when coupled with the spirit of humility and faith, it brings about a relationship between us and our Father in Heaven that cannot be questioned.

I submit the following:

The time to pray is now: Not yesterday, nor at tomorrow's dawn; but now, while I have life, when I can speak with God, and unfold to Him in depth of soul my hidden thoughts, and by His grace be made strong.

The time to pray is now: I need light, God's holy light, to make the way; and then with unflinching courage be a fragrance in that sacred path and in splendor unfold, as I move, the endowment of God's pure love.

The time to pray is now: Confidently I look up to a power above: and with that power bless my friends, my home, my country; and with armour of righteousness push out and build lives with golden deeds.

The time to pray is now: I need faith, a vital faith in God, then fellowmen. My mind adjusted, my soul opens to let in the great gift of light, let me be kind, charitable, obedient, honest, loyal, courageous, strong; yea, a man, a strong man, reflecting always the highest, the best.

The time to pray is now: Always lying in wait to receive, lurks the evil one. I need strength, the mighty arm of strength to cast aside this author of lies and build a life of truth.

The time to pray is now: Wait not until distressed, oppressed, or the hour of pain has come; pray now, in God's holy name pray, and have the fortifying power of Him who loves and gives.

The time to pray is now: I need the Christ in time of peace as well as trial. The hour of prayer is here. It is my hour of prayer, sweet hour of prayer; most reverently I bow, in humility I say, "God, give me strength to do Thy will: not mine, I pray, be done."

Poetry

AT EASTER TIDE (A Sonnet)

By Bertha A. Kleinman

IF GOD remembers in the chilly night
To touch the acorn from its slumbering
And points the pale fronds upward to the
light
To grace the forest with another king—
If God remembers in the radiant noon
To touch my garden to its wakening;
If, from the ashes of the roses strewn,
He doth renew His covenant with spring,
Yet shall He leave forgotten in the sod
The wilted shard that yesterday was I—
His imagery indented after God—
Shall I in desolate oblivion lie?
Nay, I am more than frond or leaf that
falls,
And I shall wake to answer when He calls.

WHERE CASTLES RISE

By Linnie Fisher Robinson

DREAMING at the furrow's end,
Plowboy sees day's deeper hue,
Heeds it not that winter's due;

Drinks the vastness of his world
Where the purple shadows lay
Clouds on mountains far away;

Sets his plow, a gleaming blade,
Whistles things the horses know—
Steady faith to onward go;

Holding but the morrow's promise,
All his castles rise and glow
Golden from the furrow's row.

EVIDENCE

By Cora May Preble

I WATCHED a waxen tulip
Lift its wings to reach the sun,
And I marveled at the magic
Of a cobweb newly spun.
I saw a slender leaf-blade
Put the dark of sod to rout,
Watched wings emerge from cocoons—
Now nevermore I'll doubt!

I saw a silver river,
Watched it winding on its way
Among the green of meadows
At the painted dawn of day.
I saw a misty orchard
Bursting wide with rosy bloom—
Now my heart accepts the message
Of the newly-opened tomb!

FOREIGN PORT

By Helen McMahon

I SIGHTED England early in the morning
And watched the coast for hours along
the way;
I saw the cliffs and smuggler's caves of
Cornwall
And little Fastnet Light across the bay.
The seaside farms and vineyards waxed
in splendor—
I watched the lovely rural scenes until
At last we reached a quiet little harbor
And there was Plymouth on a rolling hill!

HAMELAND

By Clara Aiken Speer

AY, THIS new land is a gude land,
And the land where I wush tae be,
But me heart is sometimes greetin'
For a land across the sea;
The sun shines nae so lawrly,
Nor is the wind sae kind,
As the sun and the wind in ma ain land,
The land I hae left behind.

I lang for the auld time singin'
O' the words I kenne'd sae weel,
I lang for the tales an' sayin's
That the fauk I lo'ed wad teel;
But that for which I'm langin'
Mair than ilka thing beside,
Is sicht o' the bonnie lassie
Wa' has promised to be ma bride.

For she has the skees o' Scotland
In her een o' smilin' blue;
There's a bit o' the Hielan' sunshene
In her heart sae leal and true;
She has a' the blithesome sayin's
At the tip o' her merry tongue;
She kens the songs o' auld days
That were by our mither's sung.

So I work and wait for her comin'
Wie a heart that is greetin' sair,
But shall find its rest when she comes
To bide wi me, evermair,
For she's bringin' the best o' Scotland
When she comes across the sea;
And she'll make, o' this lanely new land,
A hameland for her and for me.

THREE WISHES

By Lurene Gates Wilkinson

WHEN I was only seven—
Oh, more than anything
I wished to be a fairy
With lovely, fragile wings.

At seventeen, I fiercely burned
To set the world aflame;
To free the music in my soul;
Know the heady glow of fame.

But since you found my woman's heart,
My wishes now are few—
To walk beside you always—
To keep a home for you. . . .

STALLION IN THE STORM

By Harry Elmore Hurd

THE Stallion Wind has jumped the pad-
dock bars;
I hear him whinnying among the stars
Before their lights blow out and rattling rain
Obscures the world beyond my window-
pane,
Now sight bows out to sound . . . the spill-
ing eaves
Drip monotonous . . . the dervish dance of
leaves
Becomes macabre . . . other-worldly
moans
Commingle with the inarticulate groans
Of ancient rafters . . . hand-forged hinges
cry,
But rusty keys in iron locks defy
Assault. (Perhaps the crosses in the doors
Are really demon-proof.) With sullen roars
The full-spent storm retreats. I hear the
thud
Of rhythmic hoofbeats—muffled by the
mud—
And where the road twists toward the silent
day
A stallion sounds his unmistakable neigh.

TWILIGHT

By Mabel Jones

THE soft blue mist at the mountain's base,
The golden tinge of the sky,
And the friendly shadows closing in
Tell us evening's sigh.

Another glorious God-given day
Draws swiftly to a close.
Have all your words and deeds therein
Merited sweet repose?

FRAGRANCE REINCARNATE

By Virginia Woolley

WHERE have I known that fragrance
before;
The scent of crushed forest flowers
Mingled with the slight suggestion of
musk?

It brushed past me in the hallway;
As if she, who is gone, had suddenly
Returned—unexpectedly.

REASSURANCE

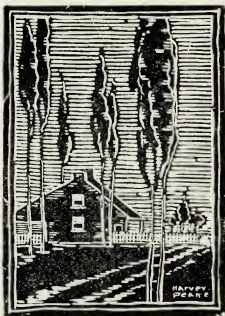
By Sylvia Probst

THEY tell me you are dead;
They do not know—
A white rose growing tells me of your hands
Whose work for beauty placed it where
it stands.

And what your eyes had known
I never knew:
The wonder of a brook, a leafing tree,
Until one day you taught me how to see.

I tried to pattern from your life,
And learned
To hunt the little joys each day could bring,
And hold love always as a sacred thing.

They tell me you are dead;
They do not know—
A lovely part of you is with me here,
So long as I'll remember, you'll be near.





On the Book Rack

WHEN THERE IS NO PEACE

(Hamilton Fish Armstrong, Macmillan Company, New York, 1939. 232 pages. \$1.75.)

FROM the Prophet Jeremiah, Mr. Armstrong takes the title of his latest book on the European situation. The first chapter in this book is titled "The European Paradox," and deals with the idea that "in case someone seeks a quarrel with you, what you must weigh is not a certain good (peace) and a certain evil (war), but two evils—the evil which is being dictated to you as the price of being left in peace and the evil which will come if you decide to resist." From this premise Mr. Armstrong builds a strong case, pointing out the incongruities of Chamberlain's activities in the light of his promises and his understanding of the situation.

Of particular worth to those who wish to know the actual history of the Czech case is the last part of the book which gives an accurate chronology of events from February to October, 1938.—M. C. J.

ART, LIFE, AND NATURE IN JAPAN

(Masaharu Anesaki, Marshall Jones Company, Boston, 1938. 178 pages. \$3.50.)

BEAUTIFULLY illustrated, this book should do much to familiarize Westerners with the Japanese conception of living. Their delightful balance in making life and art an outgrowth of the beauty about them should be translatable into everyday planning regardless of where one lives.

Naturally, into the book is woven much of the history of this island kingdom. An unbiased reading of the book should do much in helping Westerners understand the Oriental mind.—M. C. J.

GOLDEN HOOFES

(William Cary Duncan, illustrated, J. B. Lippincott, Philadelphia, 1938. 159 pages. \$2.50.)

THIS true story of a remarkable mare is the kind of all-family book that will afford many pleasant fireside chats after it has been completed. The strangest features of this Goldsmith Maid's achievements are that she was never broken to harness until she was six years old and that she made four world's records at the age of seventeen, which the author assures us in a comparison with human beings would be the same as if Helen Wills Moody, for instance, should reach the peak of her tennis achievements when she was well over fifty.—M. C. J.

MORE SILVER PENNIES

(Compiled by Blanche Jennings Thompson, Illustrated, Macmillan Company, New York, 1938. 133 pages. \$1.25.)

TO THOSE who were fortunate enough to have read and loved *Silver Pennies*, this second compilation of children's poems will prove most welcome. From the lightly humorous and the fanciful to the seriously purposeful, the poems satisfy the various sides of the child's—and the adult's—nature,

and send him happily into his adventure of living.

It is the kind of book that the children will want to read constantly—and that parents will want them to read.—M. C. J.

THE WONDER OF WORDS

(Isaac Goldberg, D. Appleton-Century Company, New York, 1938. 467 pages. \$3.75.)

D. B. GOLDBERG died at the time he was completing this manuscript for publication. The body of the work had been

completed, however, and the editing was all that he could not personally oversee. In the subtitle, "An Introduction to Language for Everyman," the author sets forth his thesis, which is that he would introduce everyone into the culture that lies in both spoken and written language. By taking the words that we commonly use and going into their histories, Dr. Goldberg proves that language is magical. A genuine affection for words is the foundation for the power to command them to express our thoughts and emotions, our ideals and our dreams.—M. C. J.

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Editorial

Science looks over the wall

SCIENTISTS have too often been inclined to build a wall around themselves and their work.

The majority of them have held themselves aloof from the common affairs of humankind. To advance the boundaries of knowledge has been enough for them. Indeed, scientists as a group, with of course many noble exceptions, have looked with near disdain upon attempts to make their discoveries useful in the practical arts of mankind. Applied science has had a proletarian sound.

There has been the inclination also to exclude certain fields of study from the scientific stockade; the social sciences, which fought their way into the distinguished company, are even today eyed with suspicion. Their methods of approaching truth were different, hence they could not be of the ancient, royal lineage. To allow ethics, and especially religion, seats in the sacred halls of science seemed not only impossible, but a defilement of the holy places.

Naturally, as every unfettered thinker could predict, science, which after all is only man-made, has gradually broken down these earlier limitations. It has looked over the wall, and seen in the distance a world of possibilities for the truth-seeker, fully as inviting, though often more difficult of invasion, than mathematics, astronomy, physics, chemistry, and the biological sciences later admitted. To its astonishment it has found that all divisions of science, that is, of truth, are but manifestations of one basic condition of nature. The unity of the universe has compelled recognition.

The law of evolution has had its way with science. Befuddled by its early, unexpected wealth of orderly phenomena, it set out to explain all natural manifestations in terms of matter and energy. Intelligence, as a universal force, was set aside. Science then entered upon its mad career of materialism, which it would now forget. Increasing knowledge laid low the ugly material demon which was taught as certain truth to several decades of students. The leaders of scientific thought have now, for a number of years, declared that the variety of experiences in the domain of nature need more than matter and force for their interpretation. It is becoming fashionable to speak of a purposeful universe, or of the universe as a great thought. It need not be said that there can be no purpose without an intelligence; nor a thought without a thinker.

Even yet, however, science has been loath to take a part in determining how its discoveries shall be used. It has refused responsibility for the consequences of its work. That can no longer be done. The scientist of today who makes discoveries, and shows their possible application to human affairs, finds himself under the responsibility of helping to determine how they shall be used. Every human possession must be employed for human welfare.

A new explosive may make available precious minerals, or destroy human beings in a bloody warfare. The discoverer of the explosive and his colleagues must take a hand in compelling its use for peaceful purposes only.

This point of view, long held by the educated, thoughtful public, is now being adopted by the scientific fraternity. At the latest meeting of the American Association of the Advancement of Science (last Christmas week), the moral and civic responsibilities of scientists were stressed in two epoch-making addresses.

Sir Richard Gregory, competent scientist, former editor of *Nature*, and representative of British science at the convention, rebuked the world of science for its habit of discovering truth and doing nothing more about it. Further, he insisted that the moral and ethical worlds must be the concern of science, and that the social implications of science must be recognized. "Science cannot be divorced from ethics." "It is their duty [of scientists] to assist in the establishment of a rational, harmonious order out of the welter of human conflict." These were thoughts and words which a few years ago might have cost a man his scientific reputation.

Dr. George D. Birkhoff, president of the Association, world-famous discoverer and thinker in mathematics and related fields, was equally outspoken. In his address, "Intuition, Reason, and Faith in Science," he declared that there must be a religious attitude towards the problems of mankind, in science and society, as in the church. Man has no right to give one kind of knowledge, such as science, precedence over another. The domains of love and good will must not be set aside by science if the world shall progress harmoniously. Faith, often spurned by science, is as important as intuition and reason. Scientific discoveries are in the nature of revelation. Science must help explain man's role in the existing order, for man "feels an inalienable right to find out his duties and privileges as a citizen of the universe." "Newton and others have found confirmation, even for their religious beliefs, in the lawful character of physical phenomena." He even speaks of a Higher Intelligence which could infer, directly, that which man gathers through the laborious method of experimentation.

In effect, both speakers urged that ethics, morality, and religion be recognized as natural parts of the scientific program for the advancement of truth.

It was a foregone conclusion that science, essentially a search for truth, would in time acclaim such views. It must cast off error as new truth appears, even as it disowned the rusty shackles of materialism. Self-righteousness has no place among lovers of truth. More and more, as it looks over the wall, science will enter the spiritual field.—J. A. W.

The Church Moves On

DIVISION OF UTAH STAKE CREATES PROVO STAKE

COMPRISED of the First, Fifth, Bonneville, and Manavu wards, the Provo Stake of Zion was organized February 19, by a division of the Utah Stake, which now includes the Second, Third, Sixth, and Pioneer wards. Charles E. Rowan, Jr., former president of the Texas Mission, was named to preside over the new Provo Stake, with Bishop Andrew Jensen of the Bonneville Ward, and Antone K. Romney of the Provo Seminary, as counselors. Amos N. Merrill, senior member of the high council, was sustained as patriarch. Members of the high council are: J. Elmer Jacobsen, William H. Callahan, Fred G. Warnick, Henry Stagg, W. O. Pacer, Franklin Madsen, Dr. L. L. Cullimore, and Willard Hawkins. John E. Hayes was appointed stake clerk.

With the division, President Thomas N. Taylor, Dr. Christen Jensen, and W. Monroe Paxman of the old Utah Stake presidency were released along with the members of the high council. New leaders of the Utah Stake are Bishop Royal J. Murdock of the Fourth Ward, president, with Dean Harold R. Clark of the Brigham Young University, and Bishop Leon Newren of the Pioneer Ward as counselors. President Taylor who has presided over the Utah Stake for more than nineteen years, was sustained as patriarch, and the following were appointed to the high council: Dr. Weston Oaks, I. E. Brockbank, Ole E. Olsen, Lester R. Taylor, J. F. Mower, Theodore T. Taylor, Benjamin H. Knudsen, and M. N. Morton. J. P. McGuire was named stake clerk.

The reorganization was effected by Elder Joseph Fielding Smith of the Council of the Twelve, assisted by Apostle Sylvester C. Cannon.

OSCAR A. KIRKHAM VISITS HAWAII

AT THE invitation of President Ralph E. Woolley of the Oahu Stake, Oscar A. Kirkham, deputy regional Scout executive and Executive Secretary of the Y. M. M. I. A., recently spent several weeks in Hawaii in the interest of Scouting in the Church there. Elder Kirkham visited several of the islands before his return on March 21. The Honolulu Council is included in Region 12 of Scouting, which embraces western United States and which Elder Kirkham officially represents as executive. Mrs. Kirkham accompanied her husband on this trip.

February 6, 1939.

Harold A. Lambert was named to succeed Burt A. Hughes, who has served for five years as bishop of the Hillcrest Ward, Grant Stake. Harold C. Larsen and Wendell L. Meacham succeed John Mather and Walter B. Inkey as counselors.

Sunday, February 12, 1939.

The Clinton Ward, Weber Stake, was reorganized with David A. Johnson as Bishop.

February 19, 1939.

A new bishopric was appointed to preside over the Ensign Ward, Ensign Stake: Waldo M. Andersen with Walter J. Eldredge and Kenneth Bennion,

counselors, and Willard Rogers, clerk, succeed Bishop Gordon T. Hyde, and his counselors, Will Patrick and Levi Wright, and Archibald McNeill, clerk. Bishop Hyde had served nine years.

The Third and Eighth Wards of Liberty Stake, observed the 90th anniversary of their organization.

The Greenville Ward, Beaver Stake, was reorganized and James Williams was sustained as Bishop.

ZION EASTER PAGEANT TO BE REPEATED

THE Zion Easter Pageant, which has grown to be an annual and increasingly significant performance of
(Concluded on page 252)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED FEBRUARY 13, 1939—DEPARTED FEBRUARY 23, 1939

Left to right, first row: Clarence B. D. Brown, Bennett J. Rasmussen, Lester W. Jones, Jr., Elden J. Larson, Afton Clark, Opal Colvin, Elmer S. Riding, Herman Andressen, Stanley A. Leavitt, Arthur Anderson.
Second row: President Don B. Colton, Ned W. Woodruff, Samuel O. Bennion, Vae Christensen, Marjorie Coombs, Annie Dabb, Ernest Deans, Afton Orchard, Lester Mineer.
Third row: Farrell Nelson, Fay F. Reber, Carl Campbell, Dale King, LaVon Jones, Madeline Staples, Earl Kendall, George Alma Platt, Dee Cornia.
Fourth row: Clyde R. Hansen, Farrell A. Massey, Harold Nephi Judd, Orson T. Casper, Paul Mark Morris, Eldon F. Zundel, Bryant C. Selman, Foster Barrus, Harry Smith Randall.
Fifth row: Fred Boyer, Rex E. Hymas, Von F. Hoyt, Hal Bradshaw, Gladen G. Dalton, Leo Reeve, Elden Spencer Garner, Eugene Barker, Jacob Kellersberger.
Sixth row: LeRoy Pla, H. Dese Hunsaker, Mark Webster, J. Blaine Cook, Frank V. Nelson, Clyde A. Stanford, J. Gayle Yorgason, Woodrow Christianson, Max L. Shirts.
Seventh row: Lionel Keller, James Douglas Davis, W. Grant Bangert, Elmo Elison, Karl George Buchmiller, Elias Herman Smith, William P. Phillips, Hardy felt, Lawrence Lynn.
Eighth row: Kimball Vance, Clyde Hunter Armstrong.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MARCH 6, 1939—DEPARTED MARCH 16, 1939

Left to right, first row: Henry E. Bird, Van D. Lovingson, Zara Sabini, Bertha L. Astle, Ida D. Westerman, Julia Norton, Beryl Kunzler, LeGrand E. Morris, LeGrand Adamsen.
Second row: Don B. Colton, W. Lyman Haws, Charles F. Little, Mildred Page, Mae Thomas, Ila Loveland, Mary Seamon, Lyle Hatch, Lionel G. Simons.
Third row: Forrest Hirschi, Blaine Smith, Stephen Bennion, Vernon Mendenhall, Edith Chadwick, Eva Merkey, George I. Summers, John C. van der Meyden, Norman Southgate.
Fourth row: Earl F. Pearson, Bruce M. Heggie, John Knudsen, Julia Drury, Phyllis Corbett, Mark J. Ude, Jr., John B. Grant, Alf B. Clardis.
Fifth row: Haven R. Burningham, Seth Sarey, Dean M. Call, John K. Carlston, William Taylor, Claude P. Burton, Clawson C. Bowman, Edwin L. Casady, Ralph J. Tingey.
Sixth row: George P. Kuhn, Albert George Brain, Jr., Wayne Richardson, Richard E. Garbett, Jack I. Carlson, Howard C. Ririe, Delwyn D. Wilde, Robert W. Gillespie.
Seventh row: Berton Auger, Stirl L. Empey, J. Fred Ahlander, George W. Mason, Fred E. Hanks, Eldon A. Petersen, Paul F. Royall, Clinton Foster Larson, Hawey Roy Johnson.
Eighth row: Richard F. Thorley, Dorell C. Vickers, Grant L. Madsen.

Homing



BIG

By Alberta Huish Christensen

I'm getting big, I know; b'cause I tip-toed, high-up, all myself To get some cookies on a shelf. An' when I hurted me today I didn't cry, Didn't cry a single bit, An' there was even blood on it!

THINE AND MINE

By Laura Gray

MARY MARTIN's step quickened on her way from school, as she remembered the dainty little pink silk handkerchief she'd won for a prize at a party the afternoon before.

Mary was seven, a younger member of a large family, and a party was something to be remembered for life.

"Hello, Jim," she called to her big brother who was starting off on his bicycle. "I thought you couldn't go to the picnic because your bicycle needed a new tire."

"So it did, but I took one from Joan's. She can't say anything; she helped herself to my pants, and has kept them at school." He speeded off.

Mary danced on, glad she'd thought of a good hiding-place for her darling handkerchief, for in this family one could never be sure that any of his personal belongings were safe. If one of the boys or girls wanted a clean handkerchief, or vest, or stockings and had none of his own handy, he just took his brother's or sister's. Shoes, books, treasures were all common property.

Indoors, Mary sped to her bedroom—it was hers and Joan's—and lifted the corner of her mattress. She'd thought this a wonderful hiding-place; but the handkerchief was gone! Accustomed as she was to having her treasures taken, Mary's lip quivered, tears blurred her sight. This one handkerchief was precious.

She opened the bureau drawer and rummaged in a mass of things belonging to three or four of the family. Wasn't there something she could take, in turn—to get even somehow? Nancy's beaded purse! Nancy'd be angry, but that couldn't be helped. Mary pocketed the purse, shut the drawer with a push and was going downstairs when Aunt Jess called from her room.

Mary went gladly; Aunt Jess was a good friend and this motherless home was much pleasanter when Aunt Jess was there. Of course there was always Mrs. Bounce, the housekeeper.

"Look, Mary," Aunt Jess opened a bottom drawer. "We found your pretty handkerchief under your mattress, this morning. Wee Bobby told us you'd hidden it to keep anyone from using it. It's safe here, and anything else you want to keep you may put here, too."

"Oh, thank you," Mary fondled the prize happily.

She couldn't keep this delicious secret; she put Nancy's purse back and told Nancy about the hiding-place, and soon the whole family trooped to Aunt's room with treasures. It looked as if poor Auntie would be crowded out.

But one day Mary was surprised to see a new bureau with one drawer for each child, in Aunt Jess' room. This soon became a sort of sanctuary, quickly appreciated by all, and no one ever thought of taking anything from another's drawer.

Children brought up to respect one another's property are pretty sure to grow into men and women who respect the property of others; but those who don't understand in childhood the difference between mine and thine run a risk. It's but a step

CONDUCTED BY MARBA C. JOSEPHSON

NONE

By Alberta Huish Christensen

"No lollipop before your lunch." That's what they say, "Just take a little look at it, And put it right away."

Didn't eat it—not a bit. Only sucked and sucked on it!

Golden Glory Milk



DRINK MORE MILK

The whole family benefits when everyone drinks milk. It is Nature's most perfect food and it is one of the cheapest you buy. So drink milk! It keeps both young and old feeling well, and looking well! For the best

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FOR DESSERT-MAKING

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from taking a sister's bicycle tire because you need it, to taking your brother's money—because you need it. And, of course, there would be no security in life for anyone if all lived in this way. With the understanding of ownership, however, children need to be taught also to be generous and willing lenders. The ideal attitude is the outgrowth of a gradual development which takes much time and patience, but becomes endlessly worth while. (Issued by the National Kindergarten Association.)

Here's How—

Hi-ho—spring is no longer coming—it is here—and from bonnets to shoes, (which of course, she purchased at Z. C. M. I.) millady wanders far afield to partake of the particular vigor of the spring days. But naturally she will want that coiffure under these perky styles of hats to be the last word in perfection. Our advice is that she take down the telephone and call for an appointment. If you live in or near Provo, call the Provo School of Beauty Culture; if Ogden is your habitat, the Ogden School of Beauty Culture will serve you; and if you call Salt Lake City home, by all means try the Quish School of Beauty Culture.

Of course, you will wonder what you are to do for dinner on these days when you want to feel as free as the air. If you live near Salt Lake, you must be sure to attend the cooking schools that are being conducted by Barbara Badger Burnett. The next schools are scheduled monthly as follows: for Granite Stake, Lincoln Ward, Thursday, April 13; Bonneville, Yale Ward, Wednesday, May 17; Wells Stake, Wells Ward, Thursday, June 15.

Admission is free from 2-4 and from 7:30-9 on these days, and valuable information is given by an expert home economist.

And here's a suggested menu that once tried will be used again and again:

For Spring Luncheons
Tuna Fish and Asparagus
in Bread Cases
Stuffed Grapefruit Salad
Orange Biscuit
Zwieback Cream Pudding
Cocoanut Chocolate Cookies

QUICK MEALS

will be THRIFTY, DELICIOUS and NOURISHING meals if you ask your grocer for GLOBE "A-1" Macaroni, Spaghetti and Noodles! Taste the fine, rich flavor of these 100% Semolina products—made in spotless surroundings, from choice D U R U M wheat!



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The plainest, simplest meal takes on a party touch when you serve lots of piping hot, fluffy Globe "A-1" biscuits! And they're SO easy to make in a jiffy with ready-mixed Globe "A-1" Biscuit Flour! Always keep a package handy on the shelf for quick, delicious biscuits and other good things!

The SHORT WAY To STRAWBERRY SHORTCAKE

Strawberries are coming in—and your men-folks will be eager for a real old-fashioned strawberry shortcake—with a rich biscuit crust and plenty of luscious crushed berries! So just follow the quick, easy recipe on the back of the Globe Biscuit Flour package for the grandest, easiest shortcake you ever made!

GLOBE "A-1" BISCUIT FLOUR



AGRICULTURE—A FOUNDATION OF WELFARE

(Continued from page 207)

provide access to good soils, or otherwise supplement this lack.

Theodore Roosevelt clearly saw the vital importance of agriculture to human welfare. He said:

Our civilization rests at bottom on the wholesomeness, the attractiveness, and the completeness, as well as the prosperity, of life in the country. . . . Upon the development of country life rests ultimately our ability, by methods of farming requiring the highest intelligence to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the terrific strain of modern life; we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation. (Report of the Country Life Commission.)

President Joseph F. Smith said:

I believe there is no labor on earth more essential to the well-being of a community or more honorable than the labor which is necessary to produce food from mother earth. It is one of the most noble occupations. And next to it is the tending of the flocks of sheep and cattle. This is another noble occupation, if it is only carried on properly and righteously. These are the foundation of the prosperity of every community in the world. When the farming community is prosperous, when the Lord blesses the earth and makes it fruitful, then the blacksmith, the carpenter, and those who follow other pursuits, will also be prosperous.

HEALTH AND OTHER BENEFITS OF AGRICULTURE

THOSE who till the soil, because of their opportunity to be in the out-of-doors and to receive the benefits of fresh air, sunshine, and good wholesome work, are likely to have good health. Certainly, the medical bills are less than those necessary for people subjected to the hustle and bustle of the industrial world. The regularity of habits and the lack of worry all promote a life that is free from nervous diseases. This is reflected in the fact that the average length of life in the country is considerably above that in the city.

Modern agriculture calls for a high degree of intelligence. Those who must succeed must think in terms of the modern farm-management point of view. The best farmers are not merely cogs in a machine, and they are not entirely the victims of the caprices of the weather. In scientifically tilling the land, in keeping track of the various operations of the farm in order to eliminate the less profitable phases, and in watching market trends, the farmer finds a very interesting and varied occu-

pation. In spite of this, one of the greatest dangers to agriculture is that too many of our brilliant young men are leaving the farm to seek fortunes in the city because they feel that the farm does not offer adequate opportunities. Utah alone lost by emigration 43,000 inhabitants in the decade 1920-1930. Any community that wishes to maintain the stability of its agriculture, should attempt to make its farming sufficiently profitable to retain these capable young men on the farms.

FORMER DISADVANTAGES OF AGRICULTURE REMOVED

IN the old days one of the great trials of country life was its isolation. This condition no longer holds. With the rural free delivery of mail, with the automobile and a widespread network of good roads, with the telephone, and especially with the radio, no person who lives away from the centers needs to feel himself out of touch with affairs. It is possible to keep fully abreast of the modern world and to be benefited by its finest culture.

The federal government and the various states are publishing so much information of use to the farmer, and there is so much advice through experts that he can be had free, that the farmer, by spending practically no money, can keep thoroughly informed on any specialty of agriculture. This information is particularly useful in the following: marketing through cooperation and effective sales organizations; establishing a more stable type of farming based on the diversification of mixed farming with livestock; coordinating of industry with agriculture in agricultural industries; and using irrigation water carefully, for water is the basis of most of our western agricultural wealth.

COOPERATIVE ENTERPRISES ENCOURAGED

THE recently established cooperative poultry industry has increased the prosperity of Utah farmers and those of surrounding states. (See *The Improvement Era*, March, 1939.) It now brings millions of dollars yearly to the farmers of the intermountain area which would not have come to us if the industry had not been established. The industry could not have been established without cooperative effort in which

the quality of the commodity had to meet the most exacting competition on eastern markets. Our people, schooled in the cooperative settlement of the West, are well suited to this type of cooperation, on the one hand, while the exacting and special requirements of the market offer a problem worthy of our most capable sons, who might otherwise leave the state. Doubtless there are many such specialties which await development in every agricultural section. These may help to stabilize farming and to make it a more interesting occupation for capable young people.

DIVERSIFICATION IMPORTANT IN AGRICULTURE

THE greatest stability in agriculture calls for a diversification in farming. The single crop system is not likely to be permanently profitable. It is subject to too many hazards of climate and price fluctuation. With a diversity of commodities, however, the change of price of one crop is not disastrous. Livestock on the farm adds a stabilizing influence. With livestock farming, the fertility of the land is preserved and there is an opportunity to utilize the coarser and less marketable products of the farm which otherwise might not be saleable. The tending of the stock gives a more even distribution of farm labor than can be obtained on farms where no stock is raised.

The little country of Denmark is an outstanding example of a nation of great stability because of the introduction of dairying and similar stock enterprises on the farm. It is now one of the most secure nations of the world. Denmark has shown all the other nations some of the benefits of livestock production, combined with a strict maintenance of the quality of the products, which are marketed through an able and effective cooperative marketing organization.

NEW CROPS AND NEW INDUSTRIES

THE agricultural committees of the Church Welfare program are particularly anxious to aid in the establishment of new industries and the promotion of more profitable methods in existing industries. The introduction of a new crop, or promotion of a new factory which utilizes agricultural commodities often

(Continued on page 245)

4-H CLUB BOY RUNS MAN-SIZE FARM



TO UTAH FARMERS

Everywhere I go I see how 4-H Club and Future Farmers of America activities are training boys and girls for successful farming. Teaching them the value of quality production—and good citizenship. Safeway encourages these farm youth organizations. And recently I talked with a young Oregon go-getter who proves how worth-while this work is. He okayed this interview for me just the way you read it here.

Since his father passed on last year, 18-year-old Alvin Cheyne has handled the family's 220-acre ranch helped only by his mother. Neighbor folks tell me he's doing a man's work and doing it well. Alvin joined the Klamath County 4-H Club when he was 12. I've snapped him here with the fine Aberdeen Angus which was his entry in the 1938 Klamath Falls Junior Livestock Show. Alvin told me—"Safeway has been swell to us 4-H and F. F. A. kids. Our Shows wouldn't have been as successful if it hadn't been for Safeway's support."

—YOUR SAFEWAY FARM REPORTER

ALVIN CHEYNE, a farm boy born and raised, was made ready for big responsibility young by 4-H Club work. Just turned 12 he raised a registered Hereford heifer and entered it in the County Fair.

"My next two 4-H years I did Handicraft work—then went back to cattle," Alvin told me. "At the first Klamath County Junior Livestock and Baby Beef Show, in 1936, I entered a Shorthorn and an Aberdeen Angus. They placed first and third, showed me a nice premium.

"At the 1937 Show a Shorthorn which cost me \$55 to raise placed first in his class. When Safeway bid him in at 23¢ a pound I cleared \$139.81. Safeway also took my Angus, which got a third, at 19¢ a pound. And another entry of mine, a Hereford that placed fifth, brought a good premium.

"In San Francisco where I attended the last Junior Interstate Show, I noticed Safeway bought heavily. [Note: 179 animals—27% of the gross cattle sales, 21% of the lamb sales.] And in both '36 and '37 Safeway was the largest purchaser at our Klamath Falls Junior Livestock Show. In '37, for instance, 38% of the gross cattle sales were made to Safeway.

"Of course, the Safeway people are good friends to us farmers in more ways than one. I know they move food more directly. Mother's records prove how that benefits us. Safeway pays the market price or more for everything we sell them—and also saves us money at the store."



Mrs. Cheyne is proud of the way her son, Alvin, has taken hold of the ranch. Herself a capable manager, she told me—"Safeway takes some of our apples, strawberries, potatoes, eggs and other things. Always they insist on quality and pay the market price or more to get it"

THE SAFEWAY FARM REPORTER

Melchisedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH F. MERRILL

CONCERNING REPORTS

WE COMMEND to the attention of all who have anything to do with the making of reports the following article on *The Need and Value of Reports*, written by Elder Stephen L. Richards. He writes from the abundance of his experience and therefore writes convincingly, as he usually does.

THE NEED AND VALUE OF REPORTS

Reports are indispensable to any organized movement. They determine the direction and rate of progress—in other words, where we are going and how fast. Accurate accounting and reports are fundamental to all business success and the bigger the business, the more necessary and comprehensive must be the reports.

The Priesthood of the Church, with all its quorums and activities, is a big business. Its organization "heads up" in the General Authorities of the Church. In the last analysis, they are responsible for its program and its progress. There is no way in which the leaders can accurately estimate either the value of the programs or the rate of progress except through the medium of reliable reports. All intermediate officers—stake presidents, bishops, quorum presidents—are likewise dependent upon reports for an intelligent conception of the status of the quorums and their members. It is as futile to maintain an efficient administration of quorums without accurate reports as it is for any business organization to conduct its affairs without proper accounting.

Now, since the business of quorums is to conserve the individual welfare of their members and promote the general good of the Church, the reports provided must cover these two major aspects. One set of questions must relate to the items which measure personal welfare, such as the Word of Wisdom, payment of tithes and offerings, participation in meetings and Church service, health and financial status, and knowledge of and disposition toward God's work. The other set of questions will be calculated to measure the contribution of quorums and their members to Church service in the establishment of the Kingdom of God. They would include such items as project work to give temporal assistance, temple work, ward teaching, missionary work, and auxiliary service. Thus information is acquired as to

what the quorum does for its members and what it does for the Church.

Such reports are invaluable to quorum presidents. In fact, they furnish the outline of quorum procedure. The quorum presidencies who utilize the reports as the basis of discussion in their council meetings and in the planning of their work will discover that their programs will always have a pointed and definite objective. The reports may also be used by quorum presidencies in their visitation to quorum members. The questions set forth in the reports will furnish a comprehensive and yet particularized basis for interviewing all quorum members and they will also furnish a very desirable approach to these members, especially to those who are inactive and indifferent. When quorum members come to realize that reports are systematically rendered as to the personal status of the members, they are very apt to take far keener interest in the items that make up the report. They will thus be the beneficiaries of the report system, which, after all, is its final goal.

A GOOD EXAMPLE TO FOLLOW

AT THE recent North Idaho Falls Conference one of the most attractive numbers was rendered by a chorus consisting of Priesthood members and their wives. These brethren and sisters fought their way through the snow for fifty miles from Hlamer Branch to Idaho Falls where the conference was held.

When the Priesthood bearers and their wives unitedly support the Priesthood program, the cause of the Priesthood will prosper. It would be well for other Priesthood quorums to find similar activities in which the Priesthood and their wives may unite.

PRIESTHOOD CONFERENCE, BIG HORN STAKE, COWLEY, WYOMING, FEBRUARY 12, 1939. ATTENDANCE AT WHICH STAKE MEMBERSHIP CONSIDERED WAS ONE OF THE HIGHEST RECORDS IN THE CHURCH.



ANTI-LIQUOR-TOBACCO COLUMN

WHO SAYS NAY?

CAN the first objective of the campaign be reached—a copy of each booklet in every home?

Pioneer Stake with 2,157 families replies with an emphatic Yes. Last June there was delivered to the stake chairman, a modest but dependable, energetic man, 10% as many copies of "Alcohol Talks to Youth" as there were people of record in his stake. These were distributed and paid for.

When the order blank of January 18 was received, it was soon filled in and returned, asking, among other things, that 1,500 additional copies of the alcohol booklet be sent. The indications are that Pioneer Stake will reach the objective before the end of spring. Pioneer is one of the poorest stakes, financially, per capita, but one of the richest spiritually in the Church.

There are similar indications in many other stakes at the time this is written (March 6th). Yes, it can be done. Organization, system, energy, and cooperation will readily turn the trick. There is none who says nay.

THE CAMPAIGN IS ON!

THERE come from the field many reports of great interest being aroused in the campaign to acquaint our people with the reasons why liquor and tobacco are not good for man.

We are living in a questioning age. The youth particularly ask, why? This attitude of mind is encouraged and developed in all their schools. And this is one of the reasons that make it important for a copy of each of the three booklets to be in every home—an objective of our campaign.

Knowing the contents of these booklets will enable every parent and every

believer in the Word of Wisdom to give intelligent answers to every questioner. Thus the membership of the entire Church will be able to defend themselves to the admiration of non-members. Can anyone foresee the extent of the beneficent influence for temperance this wide-spread knowledge will have?

Let us be "warned and forewarned" of "evils and designs" which certainly "exist in the hearts of conspiring men."

LIQUOR CONTROL IN FILLMORE CITY, UTAH

WE ARE informed by Mayor James A. Kelley of Fillmore that the State Liquor Store of that city is closed at 7 p. m. each day and is not open on Sunday. This was arranged by request of the City Council with the State Liquor Board.

No person is allowed in the street who is under the influence of liquor. The law prohibiting bootlegging or the gift or sale of liquor to any person, adult or youth, is strictly enforced. Permits for the purchase of liquor have been taken from persons, including:

1. Those who drink to excess.
2. Those whose drinking is considered dangerous to the public, such as driving when under the influence of liquor.
3. Those whose drinking deprives the family of the necessities of life.
4. Those who buy or furnish liquor to another person.
5. Those who allow another person to use his or her permit.

Some twenty-nine permits have been cancelled in Fillmore City for the above reasons.

He reports excellent support and cooperation from the Liquor Control Board, and the local enforcement officers, Verne Fairbanks and Ruland Pendleton.

These officers may know monthly all persons with permits who buy in such quantities as indicate they purchase in excess of personal use.

LIQUOR AND TOBACCO IN STUDENT SOCIAL GROUPS

It is common rumor that many college social groups, particularly fraternities and sororities, are given to indulgence in cigarettes and liquor. A recent story that came to our ears was to the effect that a mother learned that nearly all the girls in the sorority of which her daughter was a member indulged in smoking. The reason commonly given for this indulgence was that "the other girls smoke."

Most young people, like others, prefer to be in, rather than out of, style. But where morals and character are involved, no right-thinking Latter-day Saint will compromise with evil. This cannot be done with profit, false values to the contrary notwithstanding.

How would it do for L. D. S. mothers, patrons of colleges having social

groups that tamper with liquor and tobacco, to organize a boycott against such groups? Certainly the so-called advantages of membership in such groups can never compensate an L. D. S. boy or girl for the losses suffered by learning in them to indulge in the use of liquor and tobacco. Moral and spiritual integrity are gems incomparably more valuable than membership in any social group. Do not L. D. S. parents take this view? What are they doing about it?

(Read also "Tobacco and Good Manners," page 212.)

QUORUM PROJECTS

Juarez Reports Project

During a recent Conference in Juarez Stake a very worthy and commendable Priesthood quorum project was reported. It has been the practice of the High Priests' quorum to pay all expenses incurred by its indigent members as a result of sickness or death and burial. The report of this conference stated that the expenses, amounting to several hundred dollars, had been paid by the quorum in connection with the recent death and burial of one of its members.

The Southern California Welfare Center

In Southern California Priesthood quorums are cooperating with Church Welfare leadership to inaugurate and develop worthwhile projects. One

such project, now well under way, is the Welfare Center at Los Angeles that is directed by the Pasadena and Hollywood Stakes, but which is being supported and sustained by the three other stakes of the Southern California region—Los Angeles, Long Beach, and San Bernardino.

In many ways the Welfare Center is similar to the Desert Industries in Salt Lake City. It is now well established in a new location at 116 Lewellyn Street, Los Angeles. Members of the Church in the five Southern California Stakes and their friends are making regular contributions of good used clothing, shoes, furniture, radios, and other things. These articles are reconditioned and made over into attractive, usable articles, and are distributed upon bishops' orders to those in need or are sold to the public. This Welfare center recently made a large shipment of clothing and shoes to the General Committee in Salt Lake for distribution to wards and stakes in Utah and Idaho.

When one visits this Welfare Center he is impressed with the efficiency of the management, the good spirit that prevails among the workers, and the order and system with which the commodities are handled. Among other departments operated are shoe rebuilding and repairing; clothes repairing, remodeling and pressing; a radio shop and a furniture renovating division; and sewing center.

The machinery in the shoe department is modern and was supplied by a Priesthood quorum as a project. Several hundred pair of shoes have been rebuilt and distributed; more hundreds of pairs are ready for use and there is

(Continued on page 232)

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the month of January, 1939

MISSIONARY ACTIVITIES

	Jan. 1939	Jan. 1938
1. Number of times out doing missionary work.....	9,313	8,908
2. Hours spent in missionary work.....	21,816	25,779
3. Number of homes entered for the first time.....	9,669	19,258
4. Number of invitations to return.....	7,809	8,782
5. Number of revivals.....	5,634	5,551
6. Number of baptisms as a result of missionary work.....	16,775	19,121
7. Number of standard Church works distributed:		
Copies of the Bible.....	57	15
Copies of the Book of Mormon.....	204	169
Copies of the Doctrine and Covenants.....	46	28
Copies of the Pearl of Great Price.....	23	31
TOTAL (loaned and sold).....	571	960
8. Number of other books distributed.....	576	580
9. Number of tracts and pamphlets distributed.....	24,913	19,678
10. Number of hall meetings held by missionaries.....	310	322
11. Number of cottage meetings held by missionaries.....	684	1,022
12. Number of missionaries who attended cottage and hall meetings.....	2,510	3,477
13. Number of investigators present at cottage and hall meetings.....	3,069	3,375
14. Number of baptisms as a result of missionary work:		
(1) Of people over 15 years of age.....	68	
(2) Of people under 15 years of age:		
a. Both of whose parents are members.....	48	
b. Others under 15 years of age.....	34	
TOTAL.....	150	126
15. Number of inactive members of the Church brought into activity through stake missionary service during the month.....	477	695
Number of stakes in the Church.....	126	121
Number of stake missions organized.....	123	117

MISSIONARIES

Number of stakes reporting.....	105	104
Number of districts.....	388	384
Elders.....	725	278
Seventies.....	1,280	1,275
High Priests.....	272	296
Women.....	360	290
TOTAL.....	2,238	2,139

(Continued from page 231)

a supply of shoes to be worked on that will keep the department busy for many months to come.

The clothes pressing machine is a recent model and the operator, who has been taken from relief and furnished permanent employment, does excellent work.

The sewing center, under the guidance of an expert, is supervised by the Relief Society officers of the Pasadena and Hollywood Stakes, who are encouraged and assisted by the Relief Society officers of the other stakes of the region. These sisters are enthusiastic about their work, and are doing it in the same excellent manner that has characterized the Relief Society in all its operations from the beginning.

The radio department is one of the most interesting. The mechanic in charge, who has also been taken from relief and given full-time employment, is versatile in accomplishment. He not only supplies the center with fine re-conditioned radios, but he is also adept in repairing clocks, watches, and other similar things.

The project is self-sustaining. It has helped a number of our brethren and sisters by giving them steady work. It has eliminated from their lives the "curse of idleness and the evils of the dole."

Portland Stake Reports

Another stake removed from the headquarters of the Church that is "doing things and going places" is the Portland Stake. This stake, also, through the help of Priesthood quorums and the cooperation of the Relief Society, following the leadership of President M. L. Bean and his associates, has opened a storehouse and welfare center. The Portland Bishops' Storehouse is one of the neatest and most attractive in the Church. In the Welfare center, which occupies a part of the storehouse building, the Relief Society has set up a sewing center and is doing work equally as good as that in other locations. Their work is done almost entirely by and for those who are in need.

The furniture repair department is getting under way and will soon rival those of Los Angeles, Salt Lake, and Ogden.

Portland has also launched a project to manufacture box material. This project is under the direction of President Elmer I. Stoddard and is furnishing regular employment to a number of our brethren.

WORD OF WISDOM COURSE PRAISED FOR TANGIBLE RESULTS

A LETTER from Carbon County has been received expressing the gratitude of one family for the tangible results derived from the study and ob-

servance of the Word of Wisdom course of study:

Price, Utah,

January 31, 1939

We have just completed our Priesthood course of study for the past year with your splendid book, the *Word of Wisdom*, as our text. I feel at this time that an expression of appreciation for your splendid work would be in order.

My family and I have refrained from the use of liquor, tobacco, tea, and coffee, and we considered ourselves strict observers of the Word of Wisdom, but since your book came into our hands it has quite revolutionized our home. It found us eating white bread and peeling a large part of our potatoes away and seldom eating citrus fruits and green vegetables. Now we have adopted your recommended diet almost 100 per cent. We feel confident that we observe marked improvement, for we have all been exceptionally well since taking up this practice. During the winter a year ago, Mrs. Johnson had serious neu-

ritis pains in her neck and extending down her arm, and she was obliged to spend many hours with hot packs in an attempt to ease the pain. This last winter she has not had even the slightest touch of any such trouble. A year ago we used several bottles of mineral oil. Last October I bought a bottle of mineral oil for the family medicine chest and observed that not more than one inch from the top has been used to date.

I think of the various courses which I studied in high school and college and I am sure that no one of them has influenced my life as your work has. I am sure, to a very great extent, it has had like influence upon other members of my Priesthood class.

I know how very much work, careful thought, and study it has required on your part to give us this outstanding work, and so again I thank you for it and assure you that I deeply appreciate the same. Hoping to always remain,

Yours very truly,

Thos. J. Johnson

Melchizedek Priesthood Outline of Study for April, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE.

See also Historical Readings and Supplementary References

LESSON X

DISTRIBUTION OF WEALTH AND INCOME (Chapter 10)

- I. Desirable features of the capitalistic system
 - a. Efficiency in the creation of wealth
 - b. High degree of specialization
 - c. Encouragement of individual initiative
- II. Undesirable features of the capitalistic system
 - a. Founded on profit motive
 - b. Great inequalities of ownership and income
 - c. Unemployment
 - d. Extreme poverty among lower classes
- III. How can desirable features of the system be retained, and yet a greater equality in distribution of its products be achieved?
 - a. Equal division of wealth among all people is no solution
 - b. A better plan: progressive taxation based on ability to pay
 1. A program to continue socialization of service institutions
 2. Toward a wider diffusion of benefits
 - c. Economic responsibility according to ability
 1. Law of Consecration and Stewardship (See Historical Readings, No. 1)
 2. Opportunity for leadership (See Historical Readings, Nos. 2, 3, 4)
 3. Greater economic security
- IV. Benefits other than cash income
- V. Ultimate elimination of inheritance and estates

LESSON XI

THE POWER OF SELF-HELP (Chapter 11)

- I. We are inclined to shift responsibility
- II. We are inclined to rationalize our actions, and to defend ourselves through self-justification
- III. We are looking more and more to the

government to help us (See Historical Readings, Nos. 2, 5)

- IV. Our industrial society makes us dependent upon each other
 - a. Specialization and the division of labor
 - b. Little allowance for future reverses
 - c. No alternative occupation
- V. How to obtain added security on the farm
 - a. Side-line enterprises (See Historical Readings, No. 6)
 - b. Improved quality of products
 - c. More efficient organization
 - d. Expansion
- VI. The problem of added security in the city
 - a. Odd jobs for the children
 - b. Making the home serve for boarders, renters
 - c. Careful study of individual situation and examination of own talents and possibilities (See Historical Readings, Nos. 7, 8, 9)
 - d. Skill in an avocation (See Historical Readings, No. 10)

LESSON XII

THE NEED OF OPPORTUNITY (Chapter 12)

- I. The difference between the job with a future and the "blind alley" job
 - a. The pressure of circumstance
 - b. The tragedy of capable people wasting their best efforts.
 - c. We must learn to distinguish between "the land of promise" and the "land of desolation"
- II. An important function of the Welfare Plan to help the "marooned" to "greener pastures" (See Historical Readings, No. 11)
- III. How the quorum can improve opportunities of fellow members
 - a. Obtain favorable environment for every member and his family
 - b. Achieve improved morale through improved economic welfare (See Historical Readings, No. 12)
 - c. Point the way to less alert members

- IV. Recognizing opportunities when they come
 - a. Preparation through education
 - b. Change of locale
 - c. The factors of health, social standards, religious opportunities to be considered as well as material returns
 - d. A guiding principle: greater security better than promise of high earnings (See *Historical Readings*, No. 13)
- V. Youth and their future
 - a. Economic opportunity at home meagre
 - b. Detriment to self and home community when forced to seek elsewhere
 - c. Program to assist youth must be a comprehensive one
 1. Must include social and spiritual development
 2. Training and guidance

HISTORICAL READINGS

SUPPLEMENTARY REFERENCES FOR PRIESTHOOD AND CHURCH WELFARE LESSONS

1. Were we to call for teams to go back to Jackson County, five thousand would be on hand. This, however, cannot be until the people are better organized in a temporal point of view, that all their temporal actions may point to the building up of the kingdom of God when no man will say that aught he possesses is his own, but holds it only for the interest and good of the whole community of the Saints. (*Journal of Discourses* 10:228.)
2. I build walls, dig ditches, make bridges, and do a great amount and variety of labor that is of but little consequence, only to provide ways and means for sustaining and preserving the destitute. I annually expend hundreds and thousands of dollars almost solely to furnish employment to those in want of labor. Why? I have potatoes, flour, beef, and other articles of food, which I wish my brethren to have; and it is better for them to labor for those articles, so far as they are able to have opportunity, than to have them given to them. They work, and I deal out provisions, often when the work does not profit me. (Brigham Young, *Journal of Discourses* 8:11.)
3. I like to see men get rich by their industry, prudence, management, and economy, and then devote it to the building up of the kingdom of God upon the earth, and . . . I am pleased to say that our rich brethren are doing well. (Brigham Young, *Journal of Discourses* 11:115.)
4. If we have not capital ourselves, there are plenty of honorable men whom our brethren can enter into partnership with, who would furnish and assist them whenever they should receive an intimation to that effect. (Brigham Young, *Journal of Discourses* 11:139.)
5. Let the rich Saints gather up the poor, and help them home; and let the poor give their obligations to repay the same as soon as their arrival at home and they have means; and let them help themselves to the utmost of their ability, and not be dependent on the rich. (From the 8th General Epistle from the First Presidency, April 7, 1851, *Millennial Star* 15:114.)
6. Let this people go together and be together, and let the women say there is such a thing as flax, and such a thing as a wheel with which to spin it. That makes me think of a young Boston lady on a visit to the country. She did not wish it known that she was at all countryfied, but wanted to appear quite delicate, and upon seeing a flock of geese, "O dear me," said she, "what are those, geese?" Some of our women are inclined to say, "What do you mean by a spinning wheel? What do you mean by a loom?" Such are female loafers, who bring up their children in idleness, and buy starch in the stores instead of making it. (Brigham Young, *Journal of Discourses* 7:46.)
7. We want men to labor in every mechanical pursuit that they can; for I believe that the time will come when we shall have to depend upon our own sources; and I pray the Lord so to hedge up the way and shut down the gate, that we may be compelled to depend upon our own manufacturing for the comforts of life. (Brigham Young, *Journal of Discourses* 7:67.)
8. Brother Wells has established a nail machinery, and God has blessed him in the operation. He has introduced the nails into market, and he is now making them by the ton, and has put them at twenty-five dollars per hundred. (Brigham Young, *Journal of Discourses* 9:28.)
9. To the ladies of the Relief Societies: These organizations had accomplished a good work in relieving and sustaining the poor, and it was desirous that their labors should be increased. There was an excellent paper mill here, and the ladies of the Societies might cooperate in seeing that the rags throughout the Territory were not destroyed, but husbanded, that they might be used for the making of paper. He also wished the ladies to learn typesetting . . . Ladies could do the light work, while men should do the laborious work. . . . (From a report of President Brigham Young's remarks, April 6, 1873, in the *Tabernacle*.)
10. Furnish the sisters with needles and thread to work at sewing, and find something for them to do. Take those little girls who have been coming to the Tithing Office, and have them taught to knit edging, and tidies, and other kinds of knitting, and make lace, and swell the products of their labor. Those little girls have nimble fingers, and it will only take a little capital to start them at such kinds of work. Where you have brethren who are not strong enough to saw and split wood, or do some kind of out-door labor, agree with some chairmakers to have his chairs bottomed, and get rushes, and set the brethren to bottoming the chairs. If you cannot get that for them to do, procure some flags or rushes, and let them make foot-mats and sell them, but do not ask too high a price for them; do not ask a dollar or two dollars each for them, for one can be made in an hour or two. And if the market should get stocked with them, get some willows and have willow baskets made, and you can scarcely stock the market with them, for they wear out almost as fast as they can be made. In the spring have these brethren sow some broom-corn. . . . they will enjoy working a little out of doors in the nice spring weather. . . . and then in the fall they can make brooms with the corn. By pursuing this course a bishop will soon be able to say: "I have accomplished a good work; the brethren and sisters whom I had to help are now in a condition to help themselves." (Brigham Young, from a sermon delivered in the Old Tabernacle, December 8, 1867.)
11. We have gathered thousands from many nations. By the aid of the Almighty we have raised them out of penury and miserable dependence and have taught them how to become wealthy in possession, useful to themselves and their neighbors, good citizens, and I trust, faithful Saints. (Brigham Young, *Journal of Discourses* 12:195.)
12. Thousands upon thousands of the immigrants who annually flock to the shores of America, though not of the wealthy classes, have means wherewith to come and subsist until they find channels of profitable occupation. But the Perpetual Emigration Fund is designed to deliver the honest poor, the pauper, if you please, from the thralldom of ages, from localities where poverty is a crime and beggary an offence against the law, where every avenue to rise in the scale of being to any degree of respectable joyous existence is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life are open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence. (From the 13th General Epistle of the First Presidency, October 29, 1855, *Millennial Star*, 18:51.)
13. Cash is scarce, though more plentiful than it was, and will continue to improve as domestic manufactures improve. We dig no gold or silver, but depend on our friends to dig and bring to us, while we are digging after richer treasures. (From 8th General Epistle from the First Presidency, April 7, 1851, *Millennial Star*, 15:114.)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

USE OF PRIESTS' AND TEACHERS' MANUALS FOR THE REMAINDER OF 1939

THE regular edition of manuals for Priests' and Teachers' quorums for 1939 has been exhausted. The subject matter and general material in the manuals for 1937 are identical with that of the 1939 edition. It is, therefore, recommended that the 1937 manuals for Priests' and Teachers' quorums be used, making such minor adjustment of dates and programs as are necessary. Fortunately the lessons are the same and the schedule of procedure also. Future orders during this year for Priests' and Teachers' manuals will, therefore, be filled with the 1937 edition, with the suggestion that quorum supervisors make such minor adjustments as are necessary.

The principal change is in the program for the Aaronic Priesthood anniversary celebrations. The recommendations for observance of the anniversary of the restoration of the Aaronic Priesthood, scheduled for May 19 and 20, have been published in *The Improvement Era* for March, the *Deseret News*, Church Section, Saturday, February 25, and *Progress of the Church* for March.

A limited supply of the 1937 Priests' and Teachers' manuals is available and they will be sold at the regular price as long as the supply lasts. Quorum supervisors are urged to encourage every quorum member to have a manual, in order that the greatest possible good might result from its study. All orders should be sent to the Presiding Bishop's Office, 40 North Main Street, Salt Lake City.

RESTORATION ANNIVERSARY SHOULD ENCOURAGE ACTIVITY

AS a part of the Church-wide celebration of the 110th Anniversary of the restoration of the Aaronic Priesthood, which occurred May 15, 1829, on the banks of the Susquehanna River in Pennsylvania, it is urged that each ward organize a campaign for the purpose of accomplishing two things:

1st—To induce every member of the Aaronic Priesthood to accept at least one assignment of Priesthood duty during the week preceding the anniversary celebration. (The week beginning May 15 and ending May 21 is designated for this purpose, as Aaronic Priesthood Sunday will be May 21.) It is suggested that from the records of the Aaronic Priesthood Extension committee, or other sources, every person holding the Aaronic Priesthood be contacted in advance of this special

AARONIC PRIESTHOOD CONVENTION, APRIL 8

THE Aaronic Priesthood Convention to be held in connection with April Conference has been set for Saturday morning, April 8, at 10:00 o'clock, in the Assembly Hall.

A program of unusual interest to leaders will be presented at that time under the direction of the Presiding Bishopric.

week for assignments and urged to perform some duty in the Priesthood.

As a part of the Sunday evening program on May 21, it is suggested that a report be made to the congregation of the total number of members of the Aaronic Priesthood in the ward, including adults, and the number who have actually filled assignments during this special week.

2nd—As a part of the campaign, an effort should be made to have every member of the Aaronic Priesthood in the ward in attendance at the special Sacrament meeting, to be conducted by Aaronic Priesthood members in all wards and branches of the Church. Members of quorums should be seated in groups, with the exception of quorum officers, who should be seated on or near the stand. It is desired that this important anniversary be made the occasion of special efforts to have all members of the Aaronic Priesthood respond to their duties in such a manner, if possible, as to increase their interest and participation in Aaronic Priesthood after the anniversary celebration is over.

STANDARD QUORUM AWARDS CONTINUE INCREASE

REPORTS from the stake chairmen of Aaronic Priesthood on Standard Quorum Award accomplishments continue to indicate increasing interest in this important project.

The leading stakes of the Church in 1938 awards, which are now being made, are as follows: Los Angeles, 18; Ogden, 16; Alberta, 14; Highland, 13; Taylor, 11.

Two wards have outstanding records: the Ogden 8th Ward of Ogden Stake and Hawthorne Ward of Granite Stake, both qualifying six quorums for the awards; four quorums of Deacons and one quorum each of Teachers and Priests. The total awards have already considerably exceeded those of 1937, with other reports yet to be received.

It is recommended that awards be presented to quorum officers in stake gatherings, in order that proper recog-

nition might be given for this outstanding accomplishment. Stake Aaronic Priesthood chairmen who have not already completely checked the records of each quorum in the stake are urged to do so at once and report to the Presiding Bishopric.

THE MISSIONARY METHOD OF DEVELOPING CLASSES FOR ADULT AARONIC PRIESTHOOD MEMBERS

A PLAN which has been found to be most successful is outlined herewith. It should be adopted as a permanent plan with supervisors and missionaries appointed in the same manner as other ward officers are appointed.

1. Appoint an Adult Aaronic Priesthood Supervisor, a man with organizing and leadership ability if one is available. If he is a good teacher, that is desirable, but not necessary.

2. Divide the ward into two, three, or four approximately equal districts, according to the size of the ward.

3. Appoint two special missionaries to each district and supply them with the names of all adults in the district holding the Aaronic Priesthood. If missionaries are not available at once for all districts, have the work begin in one or two districts and follow with the others as new men are available or as the first districts are completed.

4. Have the missionaries of each district go together into the homes of adults as missionaries, with the sole purpose of arousing interest in religious affairs and the work of the Church, leaving any mention of a class for later consideration.

5. Suggest to the missionaries that they begin on a neighborhood basis where there are three or four members living near each other.

6. When two or three members indicate even a slight interest in the Gospel and desire to learn more, ask permission of one of them to hold a cottage class in his home, inviting in only the two or three neighbors who likewise have indicated interest. These classes should be held weekly, using the lessons in the manual or others of suitable nature if desired. The Priests' manuals for 1937 or 1938 are suitable.

7. The missionaries should continue their work among other prospective members of cottage classes, inviting them to the one already formed or starting another in a different neighborhood. (One ward has 3 classes each week.)

8. When there are enough members in all the districts, 6 or 8 are sufficient, not more than 10 or 12 are desirable to begin with, showing sufficient interest, invite all those who have shown advancement to join a ward class under the direction of the ward supervisor. He may either become the instructor himself or secure someone else. The time for this class should be determined by the members. Best results have been secured when the class is not held in connection with or at the time any other meeting in the ward is being held.

9. Adopt this plan as a permanent one and continue it indefinitely.

10. As the missionaries continue their

work the new members go into cottage classes at first, then secure training in the ward class until they are ready for advancement to the Melchizedek Priesthood.

11. For members who desire to study by themselves the Priest's manual is suggested.

SUGGESTIONS

There should be no hurry to organize a class—not even a cottage class. The direct, individual missionary work is all-important at first. Let the class grow out of the missionary work which it will do in proper time.

Give no publicity while the work is new—not even accounts in ward meetings. Men are extremely sensitive over religious matters and especially in our Church, if they have been inactive.

When men are invited to attend classes—and this is important—make it clear that they will not be embarrassed, that they will not be asked to pray, speak, or even answer questions until they indicate a desire or willingness to do so.

The Word of Wisdom and tithing are subjects which should be left until definite interest is indicated. They are extremely delicate topics to those who are not in tune. They might well be left for discussion when the interest has been well developed.

Do not try to have these men meet when the rest of the Priesthood meet. This has been tried but is not successful. There are many reasons why they prefer not to do so.

Except in rare instances where special conditions exist, confine the cottage and ward classes to adults who are studying the Gospel and striving to become worthy of advancement. In some cases wives have been invited to participate, but this has not appeared to be successful.

UNIVERSITY WARD, ENSIGN STAKE, ADOPTS EFFECTIVE ASSIGNMENT PLAN

AN ESPECIALLY effective plan of Priesthood assignments has been adopted by University Ward of Ensign Stake. Under this plan each member of the quorum is given assignments for one month in advance, covering a variety of activities. These assignments are made on small printed forms which are handed to each member when the appointment is made.

At the end of the month, the assignment blanks are returned to the quorum supervisor and assembled by the ward chairman. The plan has been in operation since January 1, and excellent progress is reported by Walter Wright, ward chairman of Aaronic Priesthood.

CENTERVILLE FIRST WARD TEACHERS REACH QUORUM STANDARDS

ONE of the outstanding records of Teachers' quorums in connection with the Standard Quorum Award is that of the Teachers' quorum of Centerville First Ward of the South Davis Stake.

Following the regular program outlined in the Teachers' quorum manual and the points gained by other activities, this quorum has made an excellent record and will undoubtedly qualify for the Standard Quorum Award again in 1939.

OGDEN STAKE MAKES COMMENDABLE RECORD

LEADING the Church in Aaronic Priesthood activity, with a total rating of 86%, Ogden Stake has established a new high point for quorum participation. Total assignments filled

were 24,847, which also leads all other stakes and is one of the highest marks reached in a nine months' period since records have been kept.

An outstanding feature of the activity of Ogden Stake for this year is the fact that 238 members of the Aaronic Priesthood are now acting as Ward Teachers. This is the only stake reporting 200 or more members thus engaged. The total rating of 86% resulted from a successful balanced program, which established high marks in each of the ten divisions of Aaronic Priesthood work outlined by the Presiding Bishopric.

TEACHERS' QUORUM,
CENTERVILLE FIRST
WARD, SOUTH DAVIS
STAKE.



THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

POLICE CHIEFS ATTACK DRUNKEN DRIVING PROBLEM

FROM the *Police Chiefs' News Letter* comes word that San Diego is curbing drunken drivers with real determination.

The method used is simple. It consists of shifting officers swiftly to various arterial highways to examine the conditions of drivers. When the technique was first used, about 100 drunken driving charges a month resulted. As news spread through the city that the police were in earnest about this most vital of all traffic safety laws, driving after drinking was reduced.

.....

Something new in Milwaukee is a liquorless, beerless night club, with a big dance floor, clean floor shows on a big night, and plenty of ice cream and soft drinks.

.....

Beaumont, Texas, along with every other sizeable city in the country, has been wrestling with the drinking driver problem in relation to traffic accidents and fatalities.

Last year citizens held a mass meeting, organized Beaumont Safety League, tried drunken driving cases as felonies in district courts where proper penalties were imposed.

The three "E's"—Education, Engineering, Enforcement—were put to work 24 hours a day. Results: 72.7 per cent decrease in automobile fatalities within a year's time.

BEER LEADS INCREASES

THE Golden Rule Foundation publishes the following:

1936 INCOME IN THE UNITED STATES WAS 51% MORE THAN IN 1932. WHERE DID THE MONEY GO?

ANSWER

Beer	317% Increase
Radios	302 "
Whiskey	220 "
Automobiles	203 "
Cigarettes	48 "
Theatres	41 "
Army and Navy	30 "
Jewelry	25 "
COLLEGES	18% Decrease
Community Chest	24 "
General Benevolences	29 "
CHURCHES	30 "

THE GOVERNMENT encourages the giving of 15% of one's income.

THE BIBLE urges the giving of 10%. THE PEOPLE OF THE UNITED STATES in 1935 gave but 2-1/3%.

It should be noted that three of the first five items showing marked increase are beer, whiskey, and cigarettes.



Ward Teaching



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC
EDITED BY JOHN D. GILES

Protestors of Christendom

(Concluded from page 219)

Ward Teacher's Message for May, 1939

CAN WE AFFORD TO PAY TITHING?

"It is better to trust the Lord than put confidence in man." (Psalms 118:8.) Confidence in the Lord is exhibited by those who keep the law of tithing, given to the Church by revelation July 8, 1838. (*Doctrine and Covenants* 119:4.) But confidence in the Lord results from faith and experience. It is the experience of those who pay their tithing with the right motives that the joy and satisfaction resulting from doing so are a testimony that they have done the right thing. Hence their faith is strengthened. They come to know that blessings coming from opening "the windows of heaven" as a result of the payment of their tithing (Malachi 3:19) may take many forms—an increase of faith, a greater power to resist temptation and overcome evil, health and preservation from accidents and afflictions, better self-control, wisdom and understanding, greater enjoyment in Church activities, greater economic prosperity, etc. In short those who pay their tithing gain greater confidence in the Lord and more readiness to acknowledge His hand in all things.

Unfortunately there are some who seem to believe they can afford to pay no tithing, or at most only part tithing, forgetting that the Lord will open up the way before those who worthily seek ways to do His will. He can save them from numerous expenses—accidents, illness, various kinds of misfortune—as well as prosper them in other ways.

President Bailey of Sheffield, England, was asked by a fellow worker how he could afford to pay tithing. Both men had the same wages and families of about the same size. In reply Brother Bailey asked his colleague how much his family spent on tea, or tobacco, and on alcoholic beverages. It was found that the cost of these items to the one family was more than the tithing of the other. Hence the president replied, "I can afford to pay tithing because my family keeps the Word of Wisdom." Further, he said his family had much less sickness than his colleague's. So the net income of the president, though the gross was no greater than that of his colleague, enabled his family to live much better than his friend's family lived.

The sincere and faithful keeping of the law of tithing will never handicap a Saint in his economic affairs but, on the contrary, will always redound to his good. On this point read how Elder John A. Widtsoe answers the question, "Does the Payment of Tithing Cause Economic Distress?" *Improvement Era*, February, 1939, p. 72.

President Bailey could readily pay his tithing because he kept the Word of Wisdom. Would keeping the Word of Wisdom enable all Church members to do the same thing?

During 1938 there was paid in Utah for alcoholic beverages and cigarettes the vast sum of \$10,571,144.70, amounting to about \$20 per capita. If the amount paid for tea, coffee, and other forms of tobacco, besides package cigarettes, were added to the \$10,571,000, the total would exceed \$25.00 per capita. What part of this sum was paid by Church members cannot be determined, but almost certain it is that it greatly exceeded the amount of tithing per capita paid by Church members in Utah during 1938.

Thus it is clear that if all Church members kept the Word of Wisdom and paid their tithing, they would not only reap the blessings following the faithful performance of this duty, but would actually have more money in their pockets.

Why are alcoholic beverages and tobacco not good for man? The Lord did not say, but He gave men intelligence to find out. The booklets "Alcohol Talks to Youth" and "Nicotine on the Air" give the answer. They were written by an eminent scientist, an expert in the field, who tells the story in simple, interesting language, giving only accepted facts. Every Latter-day Saint home should possess and read these two booklets, as well as the two brief spell-binding stories in the little pamphlet "The Word of Wisdom in Practical Terms." Every Church member will enjoy and be profited by reading these three booklets.

Note: Ward Teachers are requested to inquire at each home whether or not the pamphlets mentioned above have been received and report their finding to the bishopric. The booklets are being distributed by Stake and Ward Anti-Liquor-Tobacco Committees.

"I am with you, even to the end of the world." He seems to forget what he says elsewhere: "The word was given in many ways from the beginning. We must not only ask whether it is God's word, whether God spoke it, but much more, to whom He spoke it, whether it applies to you or another."¹³

When the Savior said, "I am with you, even to the end of the world," He was alone, as far as we know, with the Apostles, and this promise was made to them. If a valid baptism had been lost, Luther knew he had had no authority to restore it. He preferred to believe, in spite of the evidence, that it was not lost.

The Roman church believed that the keys had been given to Peter. Luther believed that the keys were given to the entire congregation.

Luther believed in an invisible church of all believers; nevertheless the visible church—the pastors and congregations—must be set in order: "Unless measures are taken," said Luther, "to secure a suitable disposition and proper maintenance for ministers and preachers, there will shortly be neither parsonages nor schools worth speaking of, and Divine Worship and the Word of God will come utterly to an end."¹⁴

The bishops had not accepted Luther. Luther himself, in preaching against masses for the dead, indulgences, etc., had cut off much of the revenue of the individual churches. What should be done to secure revenue, and how should the church be organized and administered?

Apparently Luther had established the principle for the organization of the churches:

We are all consecrated as priests by baptism, as St. Peter says: "Ye are a royal Priesthood, a holy nation," (I Peter 2:9); and in the Book of Revelation: "And hast made unto our God (by Thy blood) kings and priests." (Revelation 5:10). . . . Since we are all priests alike, no man may put himself forward or take upon himself, without our consent and election, to do that which we have all alike power to do. For if a thing is common to all, no man may take it to himself without the wish and command of the community."¹⁵

(To be Continued)

¹³Quoted from a sermon preached in 1527 in Introduction to Luther's *That We Are to Reject the Doctrines of Men*, in *Works of Martin Luther*, A. J. Holman Company, vol. II, p. 430.

¹⁴Kostlin, *Martin Luther*, p. 350.

¹⁵Luther, *Address to the German Nobility, The First Wall*.

Shall I Rear a Family?

(Concluded from page 205)

here to note that the rate of population increase in births over deaths among the Mormon people for the years 1914-1934 as given in the *Era* (April, 1938, p. 213) is 2.4 per cent.

CONTINUING the argument, why should we have large families? Why have children at all if they are not wanted? One western educator after listening to a barrage of population statistics, sarcastically remarked, "From that, one would think that the most important thing in life is to have a large family. What we really want is quality, not quantity." However, there is no evidence that limiting the size of the family will insure or increase inherited quality in the offspring, nor that having a large family causes a lowering of the quality. George Washington was one of ten children; Brigham Young was a ninth child; Benjamin Franklin was the fifteenth child of his father and the eighth of his mother; Robert Clive, conqueror of India, was the eldest of thirteen children; John Taylor was one out of ten; Richard Wagner the musician was the ninth; Joseph Smith the Prophet was one out of eleven; Bismarck, one out of six; Shakespeare, one out of eight; and Martin Luther was one of a large family. So we might turn the pages of history and find that most of the great builders of civilization have been members of large families.

For Latter-day Saints there is another very important consideration. We believe in pre-existence and that mortal life is a sequence to a plan perfected there. We believe that each person has the responsibility of making earth-life possible under the covenant for those yet unborn spirits. For without life, they cannot grow and become perfect. We loved them then, and we want them with us here and hereafter, because without them our joy will not be complete.

Then there is that most pathetic of all situations, the childless old man and woman—those who spend their declining years looking back on lives devoted uselessly to selfish ends—an empty waste. They anticipate no vigorous, eager step crossing their threshold, no loving embrace, no happy chatter of little children to awaken echoes that swell the breast with happy memories; no treasures laid up in heaven where moths can not corrupt nor thieves break through and steal. This is the

prospect of one-third of America's married couples. Have they thought it through?

Shall I rear a family? The answer may depend somewhat on whether we take the long or the short view. If we insist that population be reduced so that there may be more wealth per capita, then a stationary or declining population may be thought to be necessary. We have in Cataract Canyon, Arizona, the remnants of a race that has been declining in population. For an example of the ultimate miserable end of a non-child-rearing race, we might well study these people. There the young men admittedly cannot rear children, because they already have in their home, four, five, or six old ancestors to feed and clothe.

If, however, we take the long view—that our race is a worthy one, that its ideals of right and equal opportunity are ones which should be perpetuated for the good of humanity; that there is somewhere in our being a feeling of gratitude that we are alive and enjoying the cream of the accumulations of all past civilizations; and finally, that we at least owe it to our ancestors to see that these things are passed on to coming generations—then, of course, all of the mean, personal, selfish reasons for not having children, vanish.

Pride in one's ancestry alone should be sufficient reason for perpetuating the race. Appreciation of the glories of today and an outpouring wish that others might share them, should be another. Then finally we come to the grim reality, that nations survive who have the courage to multiply, to strengthen their internal structures and outward defenses. Recent events have shown this. Under modern conditions it is not likely that a spendthrift, childless people can long survive as an independent nation.

America is perplexed with other serious problems, but the Latter-day Saints as a people have at least this one problem less to vex them. Their belief in God and their acceptance of responsibilities toward the race is inspiringly splendid. But there lie ahead two special problems: first, that of arousing the childless to a sense of their duties and opportunities—a matter of education. The second is that of helping the large families to survive on an adequate level of nutrition, education, and culture. This latter is a huge challenge in these days of uncertainty, but the early pioneers mastered their staggering tasks. Our

generation can be expected to meet its problems with like trust in God and with like determination that it too shall conquer.

Hospitable Argentine

(Concluded from page 220)

their fields of labor. For nearly a week before our arrival, "Los Mormones" were headlines in San Nicolas. We were met at the train and escorted to the picnic grounds of the Athletic Club, where we were treated to a native barbecue, or *asado*. Sister Williams presided at the table at which, among others, were seated the mayor, Señor Cavalli, Carlos del Forno, LL.D., noted Argentine attorney and Rotary Club president, and other San Nicolas citizens who were gracious hosts to their new, young, amiable "Yankee" friends.

In the evening, following a conducted tour of the town and surrounding country, we were taken to Plaza Mitre, central square of the city, where, in the open rotunda, the missionary orchestra gave a concert enthusiastically received by more than 2,000 people. Two famous Spanish songs, "Que Lejos Estoy," and "La Virgencita," sung by Sister Williams, came as a happy surprise to the listeners.

A basketball game between the Elders and the local club quintet immediately succeeded the open-air broadcast. The winning play of the Elders drew the applause of the 1,000 spectators, and furnished material for complimentary write-ups in the newspapers the following day. Mayor Morteo personally saw his guests to a specially reserved hotel.

The newspapers were equally generous in their announcements of the meeting scheduled for Sunday, so much so, that at the appointed hour, the hall was filled to capacity. Present at this meeting was the ex-Hungarian Consul, who seemed to be deeply impressed, and who left an invitation with the Elders to visit his famous "Estancia" or ranch.

New immigration laws exclude the heretofore unrestrained influx of foreigners into Argentine, and missionaries have lately found some difficulty in obtaining the necessary documents for entrance. There is no doubt but that much good will come of our visit to San Nicolas, the city in which the liberal constitution of the Argentine was drawn up and adopted, the city which we found to be the home of a tolerant and hospitable people.

Mutual Messages

Executives

MAY 7TH—M. I. A. SUNDAY
EVENING SERVICE

THE Road to Happiness Lies Through the Divine Injunction, "Thou Shalt Love Thy Neighbor as Thyself."

Preliminary Music.

Song Service.

A group of "Kindness" Songs:

"Scatter Seeds of Kindness."

"Let Us Treat Each Other Kindly."

"Kind Words Are Sweet Tones of the Heart."

"Let's Be Kind to One Another."

Prayer.

Repeating the Theme, "By love serve one another. For all the law is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself.' (Galatians 5:13-14.)

Address, "Thou shalt love the Lord thy God with all thy heart, mind, might and strength."

Theme Song for Male Voices, "I'll Go Where You Want Me To Go," by Rounsfell-Cornwall.

Story, "King of the Golden River."

Theme Song for Mixed Voices,

"Service," by Cadman.

Theme Story, "Where Love is, There God is Also," by Tolstoi.

Theme Song for Ladies' Voices,

"The Bridge Builder," by Dougall.

Address, "Thou shalt love thy neighbor as thyself."

Group of Songs with tableaux:

"Sowing."

Tableau, "The Sowers," Millet.

"Love at Home."

Tableau, A family at home.

"Make the World Brighter with Song."

Tableau, Breton's "Song of the Lark."

Benediction.

Note: This program is to be substituted for the one on "Widening and Extending Horizons," published in the Executive Manual.

Adults

FROM THE ADULT DEPARTMENT OF RUPERT FIRST WARD, MINIDOKA STAKE

Our Adult Class held a very successful party on the open night of January 30, 1939. It was held at our home. For an "ice-breaker" and with the thought of trying to work out our M. I. A. theme, the first game we played was as follows:

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Different objects, such as books, leaves, stars, flowers, etc., had been cut out and numbered. On one side was written something for the guests to do. For example: No. 1, one person to be a radio announcer and the others to give the program announced; No. 6, act out a short play, (something to bring out the thought of the M. I. A. Theme); No. 8, choose imaginary instruments and play in an orchestra; No. 9, sing a song that brings out a thought of the M. I. A. Theme. Then each was cut into 4 or 5 pieces and mixed together. As each person came, he had to take one of the pieces. Then he had to find the other pieces that fit with his part, and when they were all matched, each group was to work out what the card said for them to do. The numbers were then called and each group took their turn.

Other games were played and a nice lunch served. They all had a jolly time and went home happy and feeling that they knew each other better.

Gleaners

GLEANER QUERIES

1. We have bound our ward sheaf—that is we have every girl of Gleaner-age enrolled except one married girl who says she can't leave her tiny babe. Is there no way we can have a scroll?

The 100 per cent enrollment was not meant to include girls working on Tuesday nights, married girls, or invalids. You know when you have brought every girl into your class who can come, and when you have taken the spirit of Gleaner work to those who can't, then, of course, you are ready to bind a ward sheaf. So send for your scroll right away.

Everyone should see these scrolls! They are a pale green, embossed in gold with an attractive wheat design. They are of suitable size for framing or putting in a ward Treasures of Truth box. There is still time to work on membership before the year is over so that every ward may have one.

2. We have no new members for our third comraderie night, April 25, and all the girls have their pins, so what shall we do that night?

Have a good time. Plan a lovely evening's entertainment—program, games, whatever the girls enjoy most—and once more in the comraderie spirit make the girls feel a part of this big Gleaner organization. Emphasize again the living of the sheaf. For most wards this night will mean the third and perhaps the last gleaming in the field of girls for the year.

SUGGESTIONS

June Conference is near and big plans are afoot. It has been suggested that we have an exhibit at that time of M Men-Gleaner activities: programs, favors, decorations, newspapers, creative advertising, Treasures

of Truth, and so on. Will each ward leader send in everything she can for her ward and each stake leader everything for her stake on any activities as they come along. Think of the inspiration of seeing other stakes' banquet ideas and the fun of seeing your own included. Don't delay but send everything in as soon as you can to the Gleaner Committee, care of Y. W. M. I. A. General Board, 33 Bishop's Building, Salt Lake City, Utah.

Add to the Gleaner Girl Pep Clubs: Wells Stake, Ensign Stake, and 33rd Ward. These girls have similar costumes, sweaters, or blouses, and are organized to support the M Men activities, especially basketball.

Many wards bound their ward sheaf as early as October. Each month finds new ones added to the list. Lincoln Ward Gleaner Girls held a Mothers' and Daughters' banquet in connection with their second comraderie night, on Monday, January 30. The tables and hall were elaborately decorated in blue and white cellophane. Five new members brought in through the comraderie program were welcomed into the group.

Capitol Hill Ward Gleaner Girls held their second comraderie night on Tuesday, January 24, after Mutual in the Relief Society Room. A large table was covered with a white linen cloth. In one corner stood a tall vase of roses and sweet peas. In the center was a large G formed with candles stuck in gum drops. Between these candles were entwined little sprigs of evergreen. In the center of the G was a small gold and green baby grand piano. The lid was opened by the Class Leader who took from it the pins to be presented to the girls who had applied for them, and as she opened the lid melodious strains of an old favorite tune came from this unique music box.

M Men-Gleaners

M MEN-GLEANER LEADERS,
WHAT IS YOUR PAY CHECK?

AS THE period of extra emphasis on regular sessions with our young people comes to a close, do we as leaders pause and ponder? Do we try to make a balance sheet of the output and income of this great project? Would your sheet have figures similar to these:

EXPENSE

Thirty-five gallons of gasoline, two new tires, long distance telephone calls.

Seven cold Sunday dinners because of leadership meeting.

Leaving a grate fire, a good book, and fine radio program to go to Mutual, Tuesday evening.

Walking out on wife and family just at meal time.

Almost losing boy friend because one doesn't go skating on Sunday.

A good crying spell after board meeting.

INCOME

New powers in leadership.

Tasting the sweetness of service.

Meeting new people.

Learning to put first things first.

Increased knowledge of the Gospel.

Finding a new niche to fill.

ASSETS

Increased power because of opportunity to lead.

Additional faith in God.

Clear conscience—responding to the call.

Many new and wonderful friendships.

Greater testimony of the Gospel.

More delightful and intelligent personality.

Real joy in the realization that one has touched the very heart of things when he has joined hands with youth.

Is your "pay check" amounting to something like this:

One young man—Head a little higher, eyes a little brighter, courage a great deal stronger, a weakness overcome, a new hope and ambition kindled in his soul, just because you were his leader.

One young woman—Smile a little wider, voice a little richer, happiness a little nearer, because at this emotional age she has touched shoulders with you.

Sometimes the sum total of a life time's work would be when a young man or woman looks into the eyes of a leader and says: "You will never know how much you have helped me when there seemed no way out—you were there when I needed you most."

Let us be horizon hunters, hunting happily here and there for new horizons for Mormon youth. Surely we have a fertile hunting ground, work to do, things to learn, people to love. With new strength and happiness let us anticipate tomorrow and its responsibility. "Where skill and love work together—behold a masterpiece!" As we become skilled in our work and color it with the eternal essence of love, our call to service becomes a part of us and a challenge to our testimony of the Gospel.

Shall we face tomorrow with a hope for the opportunity to serve in the M. I. A.?

How impossible it is to measure the good. Only "God's measuring rod" knows dimensions in measuring willing service, and how little you know how many souls are bigger and better because they touched shoulders with you!

M Men-Gleaner officers, we send you greetings and congratulations for the wonderful work you and your groups have done in M Men-Gleaner Banquets and Valentine Parties. From all parts of the Church come reports of outstanding activities sponsored by our young people. Space will not permit printing all of those sent in to us

as they are so numerous. Keep on sending them in, however, as they will help others who wish to investigate our files.

Good luck, M Men-Gleaner officers, "happy leading in M. I. A."

Your M Men-Gleaner Committee.

—Scout-Explorer

It is encouraging to note a definite trend among L. D. S. leaders of Scouting to correlate this international program of brotherhood and character development with the teachings and program of the Church. Contacts by General Board members to the stakes and wards of the Church show that Scouting is rapidly becoming recognized as an integral part of the Church. A strong spirit of cooperation and helpfulness is evidenced by Scouters, M. I. A., and Priesthood officials. Such an attitude on the part of our boy leaders is rapidly increasing the opportunities for Scouting to prove its worth as an auxiliary to the Church. Service and assistance, which formerly was never contemplated, is now acknowledged and proved to be of inestimable value. The effect of the service is being carried into many organizations and functions of the Church not directly connected with Scouting. The joint Scout and Explorer committees join in commending leaders for the spirit of service to the Church being manifested and wish to encourage all leaders to continue to foster such an attitude.

In spite of the progress that has been made, a much greater service can yet be rendered. Only a beginning has been made in utilizing the possibilities for assisting the Church in its great program of human salvation. We wish to emphasize a few general and specific opportunities which every Scouter should keep in mind in directing his program.

1. Good Turns and Service Projects.

Scouts and Explorers should be constantly reminded of opportunities which are available to do good turns and perform acts of service to benefit the Church or assist their Church leaders. The value of such service in developing character should be emphasized. The service committee in the Explorer Troop should always have a list of possible service projects for the Troop or individual Explorers to perform. Pages 46-50 of Log of the Explorer Trail No. 8 indicate more opportunities for Service performance to the Church than any Troop can possibly carry out in a year's time. A regular system of motivating and encouraging such Service performance followed by appropriate recognition should be set up in every Boy Scout and Explorer Troop.

2. Promotion of Spiritual and Moral Values Through the Scouting Program.

Scouting is a happy interpretation of the practical phases of the Gospel in a boy's way of thinking. Scouting provides

a habit rather than a precept basis for morals. It offers the Church an attractive seven-day program of development; it grips the boy's interest, holding him to the Church by an added and powerful bond; it means more boys and later more men in the Church. It appeals to and attracts men, bringing them into service as leaders of boys, who otherwise would find no interest in the Church. The Scout Oath and Law should become a positive force in the life of every boy through a carefully planned and executed program of application.

3. Standards for Advancement in Y. M. M. I. A. Troops.

Participation in Church activities should become an unconditioned requisite and part of Scouting. Scouts and Explorers should be encouraged to become active members of Priesthood quorums, Sunday School classes, and seminars. Advancement and recognition in Scouting should in addition to meeting the respective requirements be predicated upon religious activity and fulfillment of the boy's Church assignments as expected by his spiritual leaders.

4. Trained Leaders.

The General Board recognizes the necessity and value of trained Scout and Explorer leaders. Every man who accepts a call to serve in Scouting should avail himself of every opportunity to attend and participate in all training courses offered by professional Scouters through the local councils. The technique and methods presented in such courses will be valuable to a man not only in the operation of Scouting but every other program of the Church into which he may subsequently be called to serve. This is a great opportunity which has come to our Church leaders from the National Council of Scouting.

5. Scouting Has Become a Valuable Missionary Medium.

Because of the quality and quantity of Scouting done by the Church, we have won friends in all parts of the world. Our Church leaders are respected by many people, otherwise prejudiced toward our faith, because of our attainments in Scouting. Our missionaries in foreign countries as well as in America have found friends and admirers because of their knowledge and association with this great international program. Such recognition has come because of the willing and efficient service of Scoutmasters and Explorer leaders in the hundreds of troops under L. D. S. sponsorship. To extend the service of Scouting to more boys in the Church as well as improve the quality of the program should therefore be the primary objective of every leader.

Accept our sincerest commendations for the work accomplished and encouragement for your continued support and even greater efficiency in the operation of these programs in the future.

Juniors

NOT being scientific, we had not thought of light as force, until in the March issue of the *Era*, we read, "In the progress of science, it had been found that light, passing through space, exerts a pressure on the objects it en-

(Continued on page 240)

(Continued from page 239)
counters." We are familiar with the illuminating value of light—with its connotations of eternal truth and intelligence, but new vistas of understanding are opened when we think of light as having strength and force—of "exerting pressure." For nothing can exert pressure without being "felt"—without building up a "strength resistance" in that which it touches—without rallying other strengths around it. In other words there is power as well as illumination in light. Use it for "doing" as well as "seeing."

April is a grand month for "doing" in Junior work. Here is our lush Junior Garden which we turned over and planted in the fall and have been gently protecting and cossetting through the

winter—and which now—if we dig and weed and rake a little—will burst into color and fragrance before us. Perhaps you have already noticed the first crocus—that timid, shy youngster who always sat in the back of the room—has quietly opened up and flowered before your astonished eyes. There will be others.

Leave off the M of your manual and use it as you would a seed catalogue. Glance through every page. Check on your gardening methods, on your soil and fertilizer. See if you actually planted all the seeds that properly belong in your particular plot of ground. Have you considered the general landscape—variety, color, and height—that you may have an harmonious, unified, and charming "everbloom" effect

around you? Have you nurtured each separate plant with a true gardener's understanding of individual types and needs? Give your imagination a little airing and see if now, as the gardening season comes into its full fruition, you cannot tuck in a few final bits of color and perfume—a sprinkling of vivacious herbs that will season and make perfect the year's Junior plan. And then "let nature take its course"—the nature of energizing sunlight and restful dark—of rain and drought—of heat and cold—of ever-balancing opposites which teach us patience and tolerance and relative values.

Let's get our clues from page 2 of our (M) annual. It tells us that there are four good gardening days in the month of April—the 4th, 11th, 18th, and 25th.

The 4th is a splendid day for planting that gorgeous plant known as "Progress." It is more than an annual in the flower field. It is more than a perennial. It is an eternal. Let's put it into this rich Junior soil with special care that it may live forever in Junior ideals and actions.

The 11th is the gardener's delight. Walk through your garden, sniffing a little, pruning a little, presenting each girl with a bouquet, and encouraging her to reciprocate with a perfect nose-gay known as "testimony."

The 18th could properly be an "identification day." Now is the time to stake and label your plants. To turn the good old question box into a veritable gardener's "Askit Basket." Really to give out some "Information please" in the light of the Gospel.

And the 25th—a very personal day—a glorious chance for every Junior girl to do a little "flower pressing," recording forever some of the lovely moments of her life in "My Story, Let I Forget." Let her bring her book up to date now. She may never have another chance.

April is a gorgeous month in Junior work—if we'll actually work in the sunlight on every gardening day.

Beehive Girls

THE day of the Swarm should be a happy, joyous experience for you and your girls. The success of Swarm Day can be measured by the joy experienced by the girls themselves. Have you started to plan with them how to make it an attractive occasion that they will want to participate in because it will be fun? Plans should not be made by just stake and ward Bee Keepers, but the girls themselves should be allowed to contribute their ideas. Their thinking and planning must of course be guided by the wisdom and experience of their Bee Keepers. You will find this will help to create enthusiasm and interest in Swarm Day among the girls themselves.

LARGEST ANNUAL MEETING OF WESTERN SCOUT COUNCILS

Scout Leaders of Salt Lake Council in what is believed to be the largest annual Scout Council meeting of any Council in the West. Photo shows only portion of those attending. The total number participating was approximately 2,000. Reports given at the meeting indicate an all-time record in registrations, showing 5,981 Scouts and 1,416 Scouters, a total of 7,397.

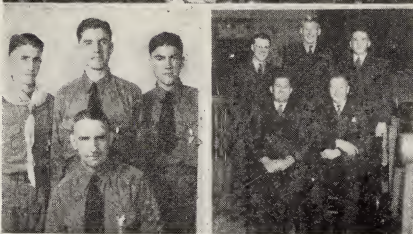


TROOP 18, EIGHTEENTH WARD HONOR SCOUT TROOP, ENSIGN STAKE, SALT LAKE COUNCIL.



FAMILY OF SCOUTERS FROM SHELLEY 1ST WARD START NEW YEAR RIGHT.

(Below, Left)
Father and three sons received Eagle Awards January 1. Clarence F. Johnson, age 44, is Field Commissioner for the Teton Peaks Council; Rene (at left) age 14, is Patrol Leader; Don (in center) is secretary for the Court of Honor; and Blaylock (at right) is Junior assistant Scoutmaster, Troop 33, Shelley, Idaho.



THE MASTER M MEN GROUP OF OFFICERS AND SUPERVISORS WHO ARE DIRECTING THE AFFAIRS OF THE LIBERTY STAKE M MEN FOR 1938-1939.

(Right)
Front row, left to right: W. Leonard Beers, Director and Activity Supervisor; Harold Jensen, newly appointed Manual Supervisor.

Second row, left to right: Milton Quigley, M Men Vice President for 1938-39; Earl Hansen, M Men Secretary for 1938-39; William Allen, M Men President, 1938-39.

THE Liberty Stake M Men believe they have the distinction and honor of being the first in the Church to have an organization of officers and supervisors in which each member has earned the coveted Master M Men award.

"Every Liberty Stake M Man, A Master M Man," has been the slogan

and working project of W. Leonard Beers, M Men supervisor for the past four years. This attainment is a decided step forward toward its accomplishment. There are at present 26 members who have already earned their Master Awards while the remaining group are enthusiastically working for theirs.

NATIVE BLOOD

(Continued from page 217)

Pages 174 to 176 in the Bee Keeper's Handbook suggest various types of activities. Read them over carefully with the other suggestions given and then choose the plan that suits your circumstances best. Think back over past years to other Swarm Days in your stake, analyze them for their best features as well as for any mistakes that were made, and be guided by these experiences in planning for this year.

Thorough preparation, as you know, is essential and will contribute most to make it a happy, memorable day. Have the girls rehearse their parts ahead of time. Show them how to walk and stand when they take their positions in front of the audience. Encourage them to express their thoughts in their own words and without the use of a paper. Be sure to have the girls invite not only their mothers, but their fathers, brothers, sisters, and friends.

Use this occasion to give the girls their awards, where practical, using the formations. The girls are given their emblem of rank for the following year; a girl having completed the Builder's Rank being awarded blue violets of the Gatherer's Rank, the Gatherer receiving the Gold Bee. The Guardians' certificates should be awarded individually, each girl's name being called. It does not necessarily indicate that she has completed the three ranks of Bee Hive work but signifies that she is old enough and prepared to go on and be a Junior.

The spirit of Swarm Day should not express a feeling that the year's work is completed, and there will be no more Bee Hive work until the following September. Our program extends through the entire year and Swarm Day indicates the completion of the winter's program. However, the summer work is just beginning with more activity and fun even than the winter's work, and the girls are to spend together a happy summer as a Bee Hive group.

Then plan early and enthusiastically for the most successful Swarm Day ever held in your stake, always keeping in mind that no matter where it is held it should have a spiritual buoyancy and loveliness that radiate the true feeling of our Bee Hive program.

Note: We have been receiving a number of questions regarding the requirements in the new book that states a girl to be an Honor Bee must complete the Honey Comb assignments for three ranks. This was not a requirement in the old handbook and many of the Guardians this year have not a complete Honey Comb. The committee feels that if a girl has completed all the Honey Comb assignments given in the Guardian Rank and has a few outstanding examples of her work in the other ranks, such as her sampler, this will fill the Honey Comb requirement so far as entitling her to become an Honor Bee this year.

"Oaa, Oaa," (Yes, yes) barked Yoinsnez from the corner into which he had retreated. "If you back out we have the store and the money. Your man must be a white man raised on milk and sugar; your horse from the warm stable and the soft blanket."

They repeated the terms back and forth to forestall any misunderstanding, and Begay arranged the details. It was agreed the races should come off right there in thirty days at a big *nahoni* (chicken-pull celebration); the whole country to be invited.

The whole country coming right there—that was always gratifying to the store management and its separating machine.

A government agent, hearing of the unusual bet, came to discourage or to modify it, and The Badger, feeling certain that nothing short of force could turn Yoinsnez from his purpose of carrying it through, made a good appearance by pretending to be perfectly willing to drop the whole affair.

But the old Navajo, as soon as he heard the proposition, snorted his objection without compromise. "*Doetahl*! (NO!) These are my sheep," he insisted, "I do with them as I please. You let this hateful thing come and take roots in my dooryard, and now you object to my doing to him what he tries to do to me."

His native blood was up; he couldn't wage the kind of war his people used to make in the good old times, but he could still wield his wits and his possessions, and he resented any meddlesome interference.

Finding the old man bent on the races no matter the hazard, the agent had both parties agree that in case of any breach of agreement, the races were to be run over.

Begay spent the thirty days eagerly grooming himself and his brown horse for the races, but his intended father-in-law, strange to relate, when the floodtide of his impulsive feelings ebbed to their usual water-mark, began in concern to contemplate the desperate chances he was taking. He looked at the hard, red face of the storeman, and remembered how he had always carried his point.

This contemplating may have re-

sulted unconsciously from Eltceesie's silent, though pronounced disapproval, but when she saw her father descending in troubled apprehension to the plane of common sense, she told him frankly he was taking a fool's chance.

He tried to make a show of resenting her words, but down in his proud old heart they disturbed him, and saddling his pony he rode over to Klee Betow where Begay was bubbling with anticipation, and some of the confident young hopefuls who urged him to call the bet had gathered there to exult in advance while they counted the slow days to precede the *nahohi*. Something in the fire and hope of youth falls like a sweet balm on the weariness of toiling age, and the old man returned home vibrant and alive with confidence.

Eltceesie was no longer a little girl with sun-faded hair tied in a bob with a cotton string, but a young woman who had seen things beyond the narrow sphere of her father's acquaintance, and she was the only one of his family left to comfort him in his doting old age. He clung to her as life and love cling to their last tie. The school at Shiprock had not estranged her from him; the native blood still loved its own, and she saw his folly and ignorance not with disgust, but with pity.

"White men have horses bred and trained to do nothing but run," she told him when he returned with big hopes from Klee Betow, "You can't beat them—you'll lose everything."

"Nothing beats Begay—nothing beats Tillego," and he clung to the hope the young bloods had inspired. "You think you know a better man—and better horses—" he shook his head regretfully. "When Begay beats the white man, and all his people shout in wild praise, you can no longer refuse him, to dream of the wanderer who ran away because he was unfit."

"Begay knows nothing beyond the reservation; like you he refuses to see. The Badger laughs at both of you, and he will take everything we have."

With his hopes crushed again, he decided to slip out of it, and then he remembered the clearly-repeated agreement that the one who backed out lost everything the same as if he had come second in the race.

(To be Continued)

A Pioneer's Account Book

(Concluded from page 214)

grave," England, January 31, 1820, and who settled finally in Rhoades Valley, Summit County, Utah. The book is now in the possession of one of the daughters of this pioneer. The accounts were kept by one of his two wives, Adelia Groesbeck Lambert, whom he married in Nauvoo, February 6, 1846.

This little book, measuring six inches long, three and three-fourth inches wide, and less than one-half inch thick, is remarkably well preserved. Curiously enough, it was probably first owned by a Thos. Cottam whose name in large hand printing stands out boldly on the inside of the first cover in letters one-half inch high. Two sentences, each in a different handwriting, stand beneath the two different inscriptions of the name of Thos. Cottam, and they state that this book was "Bought at St. Louis, Mo., U. S., July 3rd, 1845," and that Cottam, evidently, was "Formerly from Waddington, Clitheroe, Lancashire, Old England."

A small book, ninety-two years

old, most of its pages are still unmarked, and notes and records scattered through the leaves are all too brief. The picture of that dramatic past is left very dim, and parts of it can never possibly be filled in. The loss is great.

How many families of today wish that records of the past had been easier to make and to preserve! And what a tragedy that so little can be done about it. But one thing we today can do is build our records well for those who yet will come to read them. We should make records, and we should record with intelligence and discrimination. Then the records that we make must be preserved. This is our obligation to the future.

Tobacco and Good Manners

(Continued from page 213)

cially "are guilty of bad taste and bad manners," he insists, nevertheless, that women are the worst offenders. One paragraph deserves quotation in full:

Many women have told me in New York, in London and Paris that it isn't the men they fear to invite to their homes half so much as the women, and especially the headstrong, unbridled girls of today. It's a

lucky hostess, who, despite the most generous distribution of ash-trays, doesn't find when her young guests are gone, an ugly patch of blistered varnish on the polished top of her beautiful piano or a burned hole in her priceless Spanish lace tablecloth.

This indictment suggests an observation which cannot be made too pointedly. There are many in this age to whom "good manners" imply something merely superficial and effete—the empty and transitory "forms" of social etiquette. In the truer sense, however, good manners spring from the same soil as good morals—from a rigid self-discipline based on a fundamental regard for the rights and feelings of others. As a rule, the ill-mannered person is merely the self-centered person, the person who can see and respond to nothing except the demands of his own undisciplined ego.

On this score, the count against the tobacco-user is high. It is the established tendency of the nicotine-deadened cult to regard any restriction upon their indulgence, for whatever reason imposed, as a mere "puritanical" interference with their personal liberty. Hence we find them insisting upon the "right" not only to puff smoke into the faces of folk who find it nauseous and to ruin rugs and furniture with their debris, but also to smoke in flour mills despite the annual toll of death and destruction from explosions of flour-dust as deadly as dynamite; to smoke in forests despite the appalling annual loss from forest fires; and to smoke in public buildings not adequately fire-proofed, despite the annual loss in property, life, and irreplaceable books and public documents.

WHAT is the explanation of these reversions to sub-civilization on the part of men and women who are often, like my friend Bill, otherwise admirable? It is I think, simple enough:

Civilization has been essentially a process of gradually building up walls of social adjustment about our natural appetites. Like the animals, we have to eat; but we do not have to eat like the animals. Well-bred men and women do not merely "eat." They "breakfast," they "dine," they "sup,"—and what a world of discrimination and self-imposed restraint is implied in the latter words as compared with the former!

Yet even so, when a natural appetite has been too long thwarted, the pressure upon social restraint becomes more and more intense until

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even long-established usages tend to break down. It is conceivable, shocking though it may seem, that even the author of the famous "Book of Etiquette," goaded by the pangs of a prolonged fast, might plunge her unwashed hands into the platter and gnaw rare meat from a bone held in her dripping fingers.

Tobacco engenders in its addicts an unnatural, but nevertheless a very insistent, appetite. In most addicts, it is an appetite which must be gratified, not at decorous leisurely intervals, but at all times and under any circumstances. Balked, it breaks

through the barriers of social restraint with all the insistence and violence of famine.

The temptation is always great to make scapegoats of the things we dislike, and to load their sagging backs with all the sins of omission and commission that we find about us. I do not want to succumb to that temptation and blame tobacco for more than its proper share of the deplorable tendencies we can all observe in human conduct today, but we can scarcely deny that it was truthfully said: *Tobacco is not good for man!*

THE CLEAR WAY

(Continued from page 209)

got up to fire the boiler. More and more coal, and scarcely a breath of warmth in the little greenhouse. Anxiously Elvira carried the thermometer to the cold end of the place. That celery mustn't be ruined, after all they'd put into it.

Doggedly they worked. At last Fred had to bring all the kindling wood from the shed to feed the rusty little monster with the greedy maw. When that was gone, they broke up the wash bench, an old door, some spare planks, anything, all the time doling in the last precious lumps of coal to keep the fire bed red. The hours crept by uncounted, and Elvira worked, with a wordless, pleading prayer aching like a physical pain in her heart. Not a single vehicle had passed the house for three days.

Towards the third evening the snow plow went through in the teeth of the dying wind that hurled sandy snow back across the road almost as fast as the plow moved it. The three of them—Elvira, Fred, and Ethel, stood at the window and watched the thing struggling down the white waste of road. Elvira's lips moved.

"What'd you say, mama?" Ethel asked.

"Nothing, child, nothing," Elvira mumbled, with rising hysteria, then tried to speak naturally. "I said it's a sure thing nobody will try to get through tonight." The snow plow had struggled over the hill and disappeared.

"But they are, mama," Ethel announced, her eyes still glued to the peep-hole she had breathed on the frosted pane, "there's a truck coming down the road now."

They ran back to the window, Elvira and Fred, and silently watched the truck battle its way

slowly up the road. "It's Tom Hand," Fred announced, "running a load of coal through for his chicken hatchery. I hope he makes it."

He did, for about ten rods more. Then the truck slewed and headed into a ten-foot snow bank. The three at the window released pent breath and looked at each other. They could see Tom climbing down from the truck cab, his very shoulders drooping in dismay.

Without a word Elvira began putting on her overshoes, her coat, her woolen mittens. "Come, Fred. We'll hitch up Dandy and Dobbs and go out."

For an hour they worked, shoveling snow, spreading ashes from the greenhouse furnace, Elvira directing the straining efforts of the horses. But the truck was not budged. Then Tom Hand began to shovel coal out into the snow.

"Wait, Tom," Elvira shrielled. "I'll send Fred up for the bobs. We'll pay you for that coal, what you can spare. I didn't think you could let any of it go, or I'd have asked for it."

"Half a load's better than none, I figure," Tom panted. "If you can get me out of here with half my load, you're welcome to the other half."

Like an imprisoned bird suddenly freed, that aching prayer in Elvira's heart had burst up, soaring, into a rush of incoherent gratitude.

She remembered it now, fifteen years in the past as it was—the utter relief that had been hers, there in the snow, as Tom Hand drove away, with herself and Fred in triumphant, weary possession of that pile of snow-crusts, precious coal.

ELVIRA did not try to sleep again that night. She lay there

(Continued on page 244)

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The Clear Way

(Continued from page 243)

turning these scenes of her life in her mind, gravely, thoughtfully. When the light around the edges of the blind began to pink, she got up, dressed quietly, and went down stairs. By seven o'clock she had three crates of strawberries picked and stowed in the back seat of the old car. She put on a clean print dress and her good straw hat, got in behind the wheel, and drove down the lane with her usual caution.

She proceeded down the highway, and up through the Ellis' yard to the kitchen gate. Minnie Ellis was in her back garden, plump and fair in pink gingham, in spite of her gray hair. She was watering her roses, at seven-thirty of a Tuesday morning, for she had a hired girl in her kitchen. Elvira greeted her.

"I brought you those strawberries you wanted," she said.

Mrs. Ellis set her hose and fluttered over. "Elvira! How nice of you! But I thought you needed them all yourself, this year. They're so scarce."

"Won't be needing so many," Elvira said dryly. "Jimmy's the one with the sweet tooth at our place, and he won't be there next winter."

"Won't be there! You're not sending him to State College?"

"He's going on a mission," Elvira admitted briefly. She never spent her words unnecessarily.

Minnie Ellis beckoned Elvira to follow her to the summerhouse, and sat down to fan her flushed face with her garden hat. "Say that again, Elvira," she begged.

Elvira repeated her news calmly.

Mrs. Ellis put her hand to her fluttering bosom. "I am glad you came over. Do you know," she lowered her voice to an excited whisper, "our Harold got his call yesterday, too, and I haven't been able to sleep, worrying about it, what with things so bad. But if you can send Jim, we certainly ought to be able to send Harold." She clapped her hand to her mouth. "Oh, I didn't mean—"

But Elvira was not offended. Her glance considered the long Ellis dairy sheds, the poultry yard foaming with busy white hens. "Yes, I think you might," she agreed, then turned to her own affairs. "I thought if I got to town early, I'd be able to get two or three of those white shirts the Emporium have on special today. Might as well start to get Jimmy's things ready." She

rose to go. "I'm glad Harold is going. Maybe they will be together."

Minnie Ellis got up too. "Oh, I am too. I'll get your money for you. Elvira, you do put strength in a person. You made up my mind about Harold for me," she said earnestly, "and I think you're a marvel the way you can see your way clear to send Jim."

Elvira's sallow cheeks wrinkled briefly in a smile, and her eyes were opaque for an instant, fixed on inward things. "To tell you the truth, Minnie, I can see only as far as these shirts I'll get with the strawberry money, but somehow I'm not afraid, any more. We don't need the way lighted too far ahead, not when we have—faith. It all comes out right, when you go ahead and do the right thing."


And Minnie Ellis watched her get in her battered car and drive away—a slight, determined figure facing the strong light of the morning sun.

Agriculture — A Foundation of Welfare

(Continued from page 228)

greatly improves the prosperity of an entire region. It is desired, therefore, by the committees, that all possible new crops be canvassed in order to determine their adaptability for the various regions. The committee also wishes to promote the establishment of local factories to transform the cheap agricultural products into more expensive commodities of commerce. The advantage of these factories is that they not only give a more permanent market to the products of the farm, but that they frequently furnish employment to the farmers during the periods of little work on the farm. For example, one can scarcely overestimate the value of the beet sugar industry to the agriculture of areas in which factories have been successfully established. A definite cash crop is assured at a price that is usually known in advance. The fertility of the soil is improved by the tillage which is required for beet growing; the by-products, such as pulp, beet tops, and molasses, make possible the feeding of extra livestock which brings additional manure to the land. The thinning, cultivation, and harvesting of the beets make profitable employment for the various members of the family, and the manufacturing of sugar gives regular work during the slack winter season.

(Concluded on page 246)



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AGRICULTURE—A FOUNDATION OF WELFARE

(Concluded from page 245)

THE JUDICIOUS USE OF WATER

THROUGHOUT most of the area of the West, agricultural profit is tied up largely with the use of irrigation water. Land is plentiful but water is scarce. This means that those who wish to succeed should make a careful study of irrigation. If water is wasted, the land will be destroyed by the leaching of the fertility, by erosion of the rich top soil, and by water logging which comes from excessive irrigation. Going along with irrigation, and supplementing it under certain conditions, is drainage. Even with the most careful methods of irrigation there is an accumulation of water in certain low areas and there may in some places be an accumulation of detrimental quantities of alkali salts. This means that if the farms are to be preserved, a knowledge of the principles of drainage must be obtained.

THE AGRICULTURAL COMMITTEES

IT EARLY became obvious to the General Church Welfare Com-

mittee that agriculture is so important to the welfare of the people that everything should be done to make it as attractive and desirable as possible. A general agricultural committee has been established. This is composed of outstanding men, some of whom are national and international authorities in their fields. This committee has bi-weekly meetings in which it goes over the agricultural problems that arise. In addition to the general committee, regional agricultural committees are being organized to consider the problems of some of the larger localities. In turn, stake and local agricultural committees will be set up to care for the more local needs.

From the foregoing it is evident that the Church Welfare Plan, in its attempt to promote permanent economic security for the people, will give large attention to the problems of agriculture. This will be accomplished through organization and by the utilization of all known agencies and sources of information which will make for more profitable and more permanent systems of agriculture.

QUESTIONS TO BE ASKED LATTER-DAY SAINTS

(Continued from page 211)

animals' trespassing in another man's field. I have the minutes of a bishop's court trial for an infraction of that rule:

A farmer tethered his animals with a long rope near his property line so that they could feed in his neighbor's land. He argued that he had a right to drive his tether stakes as near to the line as he wished and, since there was no fence law, it was up to his neighbor to guard his own land. He was convicted of malicious trespass, but the bishop withheld decision until the hay was ready to cut. He then ordered that the guilty man was to cut and deliver to his neighbor's stackyard an amount of hay equal to the hay his animals had trampled, the bishop to judge when he had hauled enough. The offender was also to make public confession of his sin and ask forgiveness.

WATER RIGHTS

ANOTHER interesting trial involved question No. 16: "Have you taken water to irrigate when it belonged to another person at the time you used it?" A certain member went out at night and stole the

water from a poor man's field. He was convicted before the bishop's court and the verdict was: "In the fall the threshers are to measure your land and determine your yield per acre. They shall do the same also with the field you robbed. Then you shall deliver into his bin an amount that will make his yield per acre the same as your land yielded. That difference is the amount of grain that the water you stole has produced." The culprit proposed instead that he would give the injured person his next full turn of water which would return double the amount of water he had stolen.

"No," answered the bishop, "a belated application of water can scarcely revive his withered crop, and taking the water off your land now may injure your crop. You both then would be the losers." "But," said the thief, "your decision imposes on me the labor and expense of harvesting his grain and that is not fair." The bishop's classic answer was: "You borrowed his grain without his consent and now you must return it without his assistance."

Father W. and his son Jack
(Continued on page 248)



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QUESTIONS TO BE ASKED LATTER-DAY SAINTS

(Continued from page 246)

collided in the bishops' court with Question No. 24: "Do you preside over your household as a servant of God and is your family subject to you?" They had been hailed into court for disturbing the peace. Father W. said he had asked his son to do a certain piece of work and the boy had refused. Father W. then proposed that Jack look after things at home while he went and did the work. Jack again refused and the father undertook to enforce obedience. They yelled and shouted at each other and Jack used profane language, whereupon the father took down the gun and threatened to shoot if Jack did not do what he was told. Jack walked up and took the gun away from his father, when the mother interceded and quieted the angry men. Both were excommunicated from the Church, the father for his inability to govern his family and the son for disobedience and for using profane and abusive language.

On the following Sunday both appeared in Church to make their acknowledgments and ask forgiveness. Father W. said that in taking down the gun he had no intention of injuring his son. He knew the gun was not loaded, and had only thought to scare the boy into obedience. When Jack made his confession he said, "He did not scare worth a d——" for he, too, knew that the gun was not loaded. They were humble, were forgiven, and after meeting, the bishop went out and re-baptized them.

SHARP TONGUES

THE sisters were sometimes "over-taken by the Adversary" and had to be brought to account. Sister R. and Sister W., neighbors, one time fell out with each other. They quarreled and said "catty" things. Sister R. had a tongue that wagged at both ends. She called Sister W. vile and abusive names and in her anger took the name of the Lord in vain, all of which was in violation of questions Nos. 9 and 19.

In the trial Sister W. was exonerated by the bishop, but Sister R. was cut off the Church for "using vile and profane language unbecoming a Saint, and moreover," said the bishop, "if Brother R. wants to control his wife he must round up his shoulders for a good hard task. If he would give her a good sound whipping, it would do her more good

than baptizing; and taking the name of the Lord in vain is against the town ordinance and I intend to hand her over to the City Council and she will have to pay the last farthing for her iniquity." She also made humble confession on the next Sabbath and the bishop, relenting from his indignation, forgave her.

It is interesting to note that behind these cases there was no law save the law of the Church, a fact which made the bishop the "common judge in Israel." So far as civil law was concerned, this country was still pretty much the "wild and woolly West," but as to the Mormon colonies, the rules of Christian conduct as outlined in the old catechism and elsewhere held the people to standards of equity and right. To a people who believe implicitly in the divine authenticity of their religion, to be cut off the Church is punishment more terrible than fines or prison bars.

The important thing about the early bishops' courts is not the decisions they handed down, interesting as these are, but the unique position the courts held in early Mormon community life. They tried all sorts of cases: property rights, claims, disputes, torts, domestic relations, in short everything that involves human behavior. They were the arbiters that shaped largely the pattern of human relationship in a land without established civil law.

Rules of evidence as we know them had little consideration in Church trials, and precedents even less. The judge went directly to the core of every case unhampered by legal technicalities. One could never foretell what decision would come out of the courts, but as the student surveys those old trial records in retrospect he sees that what did come out was generally wholesome and reasonably just.

THE "LOST AND FOUND AGENT"

IN THE 1850's there was no newspaper or other means of publication in Southern Utah, except announcements in Church. The minutes of those meetings, therefore, contain many matters that would not now seem to pertain to a religious service. At almost every Sunday meeting a certain man arose and made such an announcement as this: "I have in my possession a hammer, knife, chain, singletree, and a coat. The owners may have them by giving me a good hard task." (Continued on page 250)



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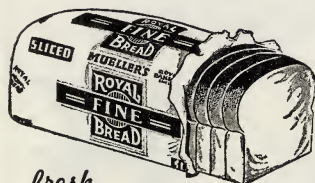
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Questions To Be Asked the Latter-day Saints

(Continued from page 248)

ing satisfactory identification." This custom of advertising lost and found goods carried down well to the end of the century.

The man who made the announcement was the ward "Lost and Found Agent." He was appointed by the bishop and like every other officer was sustained by vote of the people. Anyone losing an article filed a description of it with this agent, and whoever might find an article and did not know to whom it belonged took it to the agent. If, after a month of advertising, the agent did not find the owner, he turned the article back to the finder, who was privileged thereafter to use it as his own. To keep a found article without so reporting it was so dishonorable that it bordered on stealing. One of my first Sunday School lessons was on the iniquity of that old couplet: "Losers weepers, finders keepers." When the United Order was incorporated, the members wrote into its by-laws the following: "Article 7. That which is not entrusted to our care we will not appropriate to our use. Article 8. That which we borrow we will return, and that which we find we will not appropriate to our use but will seek to return it to its proper owner."

THE COMMUNITY ROUNDUP

QUESTIONS 13 and 14 of the old Catechism were the basic laws of the livestock industry: "Have you branded an animal that you did not know to be your own?" In that early day every family—the widow, the cripple, the poor man and the well-to-do—had cattle on the range. During the winter many animals strayed long distances from the home range and it was impossible for every family to go and search for their own. To meet this condition, community spring and fall roundups were organized and all the cattle belonging to the town were brought in. Those men who had horses rode the distant ranges and those who had none went on foot as far out as they could. To safeguard the poor from loss and the moral weakening from temptation, the custom was that all branding was to be done in the public corrals where everyone might see.

(Continued on page 252)

Genealogical Society

INTRODUCTION OF BAPTISM FOR THE DEAD

FOR the first time in modern days "this most glorious of all subjects belonging to the everlasting Gospel, viz., baptism for the dead" was announced to the world in 1840. The Prophet Joseph Smith first spoke of it publicly at the funeral services of Seymour Brunson, who died August 10, 1840. Later, on Sunday, October 4, 1840, the Prophet delivered a discourse on "the baptism for the dead" to a vast multitude who listened with great interest. He made it known that by proxy, baptism could be administered for the dead, that it would give them the same advantages which mortals enjoy through baptism and confirmation into the Church here.

On September 21, 1823, three years after Joseph Smith had received his first vision, the Angel Moroni appeared to him and, after giving some instructions, quoted to him prophecies of the Old Testament, among them the 5th and 6th verses of the fourth chapter of Malachi, which Moroni quoted thus: Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

Moroni declared that this promise was soon to be fulfilled. On April 3, 1836, Elijah came and restored the sealing power of the Priesthood which gave authority to administer ordinances for the dead. Then, as never before, did the Prophet understand this doctrine, and the meaning of the restoration of the keys of the sealing power of the Priesthood, and also the significance of Moroni's previous declaration.

In October, 1840, the Prophet Joseph Smith wrote to the Twelve:

I first mentioned the doctrine in public when preaching the funeral sermon of Brother Seymour Brunson; and have since then given general instructions in the Church on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, who they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.

With much joy the Church members received the announcement of this great truth. Some of the Saints were very zealous about this new privilege that had come to them, and went into the Mississippi River and were baptized for their kindred dead. For a short time no records were kept.

A revelation was given to the Pro-

phet (Doctrine and Covenants, Section 127) explaining in detail that there should be a witness, who must see and hear and then testify of a truth, to the baptisms that were performed.

President Wilford Woodruff, speaking of the early teachings of the Prophet Joseph as recorded in the *Journal of Discourses*, Vol. 5, said:

How was it in that day in reference to many things that were taught and practiced? All was not revealed at once, but the Lord showed the Prophet a principle, and the people acted upon it according to the light which they had. All the perfection and glory of it was not revealed at first; but, as fast as it was revealed, the people endeavored to obey. I will bring up one thing which will show that the position I take is correct—viz., baptism for the dead. When that was first revealed, we rejoiced in it; and, as soon as we had an opportunity, we began to be baptized for the dead. A man would be baptized for both male and female. The moment I heard of it, my soul leaped with joy; for it was a subject in which I felt deeply interested. I went forward and was baptized for all my dead relatives I could think of, both male and female, as did others; but, afterwards, we obtained more light upon the subject, and President Young taught the people that men should attend to those ordinances for the male portion of their dead friends, and females for females. This showed the order in which those ordinances should be administered, which ordinances had before been revealed, and shows us that we are in a school where we shall be constantly learning.

Soon after this doctrine was revealed, individuals were baptized in the river for relatives. Then it was decided that for baptisms to be properly done, baptizers should be officially appointed by Church leaders. The early records of the Quincy (Illinois) branch, not far from Nauvoo, tell of a baptismal meeting held in the house of Melvin Wilbur. These records give the names of those who were baptized and for whom, and their relationship to them. Quincy records show further that on November 15, 1840, two Elders were appointed to be baptizers. Nauvoo records tell of many baptisms performed in the Mississippi River by the Saints who embraced the opportunity to bring the blessings of the Gospel within the reach of their departed kindred.

January 19, 1841, just three months after Joseph Smith's epistle to the Twelve on October 19, 1840, a revelation was received by the Prophet for the Saints to build a house "for the Most High to dwell therein; . . . for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."

At a Conference held October 2, 1841, President Joseph Smith announced:

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to deeds done in the body.

Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's House; and the Church shall not hold another general conference until they can meet in said House. *For thus saith the Lord.*

President Wilford Woodruff in his *Journal*, page 179, says:

On the 11th of June there was a meeting of the Saints in the Temple wherein the Prophet addressed those present upon various subjects such as baptism for the dead, spirits in prison, different degrees of glory, and the Godhead. The temple ordinances were occupying the Prophet's mind and he was urging strenuously the completion of the temple. To its sacred ordinances he attached the highest importance and, indeed, he declared them necessary to a fulness of the glory of God. . . . The doctrine of baptism for the dead is clearly shown in the New Testament, and if the doctrine is not good, then throw away the book; but if it is the word of the Lord, let the doctrine be acknowledged as coming from him.

Again, on page 155, he says:

The Twelve then returned to Brigham Young's home and were occupied in council until four in the afternoon when they repaired to the baptismal font in the basement of the Nauvoo Temple. . . . It was truly an interesting scene. It was the first font built in this dispensation for the glorious provisions in the Gospel which provided for the redemption of the dead. It was dedicated by President Joseph Smith and the Twelve. A large congregation assembled to witness the baptism of about forty persons by Brigham Young, Heber C. Kimball, and John Taylor. Elder Willard Richards, George A. Smith, and myself assisted in confirming them.

This font was enclosed by a temporary frame building sided up with split oak clapboards, with a roof of the same material. The water was supplied from a well 30 feet deep in the east end of the basement. (*Doctrinal History of the Church*, page 446.)

From this time on the Prophet Joseph Smith in his sermons, letters, epistles, and revelations, encouraged the Saints to seek after their dead and be baptized for them. In the fervor of his soul he exclaimed, in contemplating "this most glorious of all subjects belonging to the everlasting Gospel,"

Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

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The Church Moves On

(Concluded from page 225)

the Passion Play, will be re-enacted this year on Sunday, April 9, at the foot of the Great White Throne in Zion Canyon, from which the spectacle derives its name. Made possible through the cooperation of church, civic, and national park officials of Southern Utah, from whose communities is drawn the dramatic and musical talent for the production, the sacred drama attracted 10,000 spectators in 1938. The script has been prepared by Grant Redford of the Branch Agricultural College at Cedar City. Henry E. Peterson, also of Cedar City, is general chairman of the committees on arrangements.

QUESTIONS TO BE ASKED LATTER-DAY SAINTS

(Continued from page 250)

The finding of a fresh brand on the range at any other season was evidence that the owner would bear watching.

The riding of horses caught on the range (rule 14) was permissible under certain conditions, but always a man must report such usage to the owner and must hold himself responsible for any loss or injury caused.

A TIMELY COMMENTARY

SURELY questions Nos. 15, 25, and 26 hark back to a by-gone day. The principles embodied in them are still, perhaps, accepted in theory, but lamentably, their vital force seems to have lapsed. No interrogations that I can think of go more directly to the heart of economic stability than these three questions. Violation of these simple, self-evident principles of fair play to everybody is largely responsible for our present dilemma. Many laws have been passed in state and nation regulating the relationships of worker and employer, but every one of them has been sponsored by selfish interests on one side or the other. We plunged ourselves into financial chaos by recklessly spending our private credit without prospect of paying, and now we are so squandering our public credit. What will happen when that is gone? Is it not time again seriously to ask: "Have you fulfilled your promises in paying your debts, or run into debt without prospect of paying?"

And further: "Have you labored diligently and earned faithfully the wages paid you by your employer?" "Do you oppress the hireling in his wages?" If the working men of America would write into their code of ethics the principle of earning faithfully the wages paid them, and if all employers were as scrupulous not to oppress the hireling in his wages, the two forces which now survey each other from opposing camps with suspicion and mistrust, would soon find themselves on common and harmonious ground. It would be hope-inspiring if some statesman would take his stand squarely on these issues instead of straddling them. He might not be elected, but he would more truly serve his country if he made us conscious once more of the righteousness of these civil and social obligations.

PERSONAL AND COMMUNITY HYGIENE

IN mapping out their program for moral and spiritual cleanliness our pioneer fathers did not fail to see that it was necessary also to be clean physically. They wrote into this remarkable catechism a question that to us is not without humor: "Do you wash your body and have your family do so as often as health and cleanliness require and circumstances will permit?" In these Mormon colonies the bath was taught as a religious duty. It was not only a matter of culture and health but also a necessary preparation for the observance of the Sabbath day.

When the people were living in dugouts and wagon boxes, facilities were so meagre for bathing that they might have been permitted occasionally to forego the bath purification, especially in winter, but every week or two came the Teachers with the old question: "Do you bathe your bodies," etc. There must be no lying about it either, and if the Teachers shut their eyes to sin they compounded it upon their own heads.

That "cleanliness is next to godliness," has always been axiomatic among the Latter-day Saints and it was stressed in pioneer times as much as any other thing. While the catechism does not mention it specifically, the cleansing of the home for the Sabbath day was also emphasized. Wood floors were to be scrubbed and dirt floors even of the crudest, temporary huts, sprinkled with fresh sand. Hearths were to be whitened, windows washed, clean curtains hung, and clean linen spread. Even the Indians were taught that their sick members must be thoroughly washed before the white men would pray for them.

The United Order considered cleanliness as of first importance, for they wrote the principle into their by-laws. Article 5 reads: "We will observe personal cleanliness and preserve ourselves in all chastity. . . . We will also discountenance and refrain from all vulgar and obscene language and conduct."

The position of the Church in this matter was clearly set forth in a sermon preached by William H. Dame, President of Parowan Stake in 1856. Quoting from the minute book, "he said that the dividing line between the righteous and the wicked-

(Concluded on page 255)

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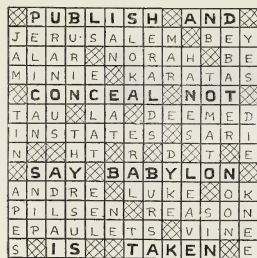
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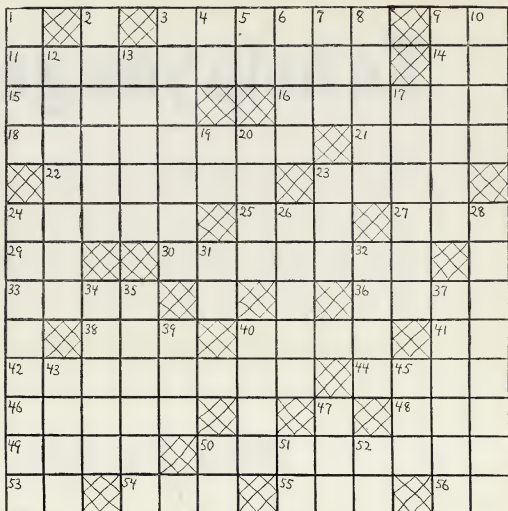
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Scriptural Crossword Puzzle—Hosea's Exhortation (Hosea 6:1)



ACROSS

- 2 "Hear ye this, . . . priests"
- 3 "and harken, ye house of . . ."
- 9 Minor note
- 11 "Hosea's Exhortations" were designed to secure this from the people
- 14 "there is no truth, nor mercy, nor knowledge of God . . . the land"
- 15 "there is one . . . unto all"
- 16 "Therefore shall a . . . arise among thy people"
- 18 The "penny" of the New Testament
- 21 Female singer
- 22 "They . . . , but not to the most High"
- 23 "Woe . . . them! for they have fled from me"
- 24 Surrendered
- 25 "the words of the covenant, the . . . commandments"
- 27 "and brought him to an . . ."
- 29 ". . . the early dew it goeth away"
- 30 Funeral oration
- 33 Let it stand
- 36 "But . . . found grace in the eyes of the Lord"
- 38 "Therefore shall . . . land mourn"
- 40 "for the ways of the . . . are right"
- 41 Note
- 42 Citizen of the United States
- 44 Son of Shobal; moan (anag.)
- 46 Wireman
- 48 High priest and judge
- 49 New Testament prophetess
- 50 Capital of Liberia, Africa
- 53 "What will . . . do in the solemn day"
- 54 "Yet I am the Lord . . . God"
- 55 "for I am . . . and not man"
- 56 Exclamation

Our Text from Hosea is 2, 3, 22, 23, 38, 40, 54, and 55 combined

DOWN

- 1 Generated
- 2 "The Lord God hath . . . mine ear"
- 3 Trespass
- 4 Matthew is one
- 5 Sun god
- 6 "The . . . are a people not strong"
- 7 French coin
- 8 Geneva is on this lake
- 9 Famous blind poet
- 10 "go down . . . the pit"
- 12 Highest known mountain
- 13 Growing out
- 17 In the preceding month
- 19 A Benjamite; reversed, a state
- 20 "say . . . him, Take away all iniquity, and receive us graciously"
- 23 One, a prefix
- 24 "when I have preached to others, I myself should be a . . ."
- 26 The very fat king that Ehud slew with his two-edged sword
- 28 Builder of the wall of Jerusalem
- 31 "For, . . . , they are gone because of destruction"
- 32 Untie
- 34 Everlasting (poetic)
- 35 Menace
- 37 Genus of herbs, shrubs, and trees
- 39 Goddess of healing (Teut. Myth.)
- 40 Powdered babab leaves; oil (anag.)
- 43 "I will love them freely: for . . . anger is turned away"
- 45 Silver State
- 47 "The earth shall reel to and . . ."
- 50 ". . . people are destroyed for lack of knowledge"
- 51 Worthless
- 52 Alleged force; good ending

Questions To Be Asked Latter-day Saints

(Concluded from page 252)

ed was now drawn, that we must cleanse our bodies with pure water at least once a week, with all our household; cleanse our habitations also both inside and out, and the same should be inspected by the Ward Teachers when they make their visits."

The principle was carried also to the cleansing of the community. The influence of ancient Israel on its counterpart in the wilderness of Southern Utah is revealed in the conviction of one Urban Van for the sale in Parowan of the meat of an ox that had died of "bloody murrain." Van was publicly ostracised and summarily cut off the Church, and the bishop ordered that on the following Sabbath morning, "All the meat, candles, soap, hide, fat, and everything pertaining to the Urban Van ox, which had not been used, be taken to the foot of the mountain and there burned as a sin offering." Thus was Israel cleansed of iniquity and filth. To many this commotion and ceremony in disposing of the remains of the dead ox may sound foolish, even fanatical, but it served to impress most vividly upon the people the wickedness of selling polluted foods.

Although the people were far removed from the exactions of conventionalized society, they set up in the wilderness these elemental corner stones of true refinement and culture. They would not suffer themselves to lapse into indolent, unwholesome, and untidy habits because they were out where cleanliness was not imperative.

THE CATECHISM TODAY

THE fundamental problems of life have not changed since the days of the pioneers, though we are prone to think so. Every question of the old catechism will still bear the most careful study. There was no evasion of issues on the part of the early Mormons in Utah. They looked their problems squarely in the face and sought with honesty to solve them. This attitude of utter integrity bristles through every question in the list, and one will look in vain for a more searching catechism upon vital and practical principles that affect the relationship of man with man and man with God.

Broad Horizons Beckon

Teachers and officers of Church organizations as well as of the schools will find in Brigham Young University Summer Session an excellent opportunity to stride forward to greater intellectual and spiritual horizons. A full quarter's work may be completed in the two terms.

Of special value will be the annual Conference on Education, June 19 to 23. National specialists on the Summer School faculty will lead discussions. Participants may earn regular college credit in five days' attendance.

FIRST TERM: JUNE 13 TO JULY 22

ALPINE TERM: JULY 25 TO AUGUST 26

FOR CATALOG, WRITE DEAN OF SUMMER SESSION

Brigham Young University

PROVO, UTAH

SPECIAL ANNOUNCEMENT

You are invited to hear the Easter Sunrise broadcast presented by Brigham Young University over the nation-wide network of the Columbia Broadcasting System, at 8:00 a. m. (M. S. T.) on Sunday, April 9th.



*Everyone Enjoys
Their Fine
Quality*

Attend the M. I. A. Cooking School at Lincoln Ward House April 13. Milk White Eggs are being used by the cooking school.

Not only must "Milk White" Eggs pass high-standard grading tests, but their "family line" is good. Most "Milk White" Eggs are from scientific Poultry Farms where special care and scientific feeds produce eggs of unsurpassed quality and richness. And they are yours at no extra cost. Ask your grocer for them by name! Get the best!

Utah Poultry Producers' Cooperative Ass'n

A LITTLE LIGHT...

● A little light on your insurance will undoubtedly reveal the fact that you are greatly under-insured. Think what it would mean if fire destroyed your property.

UTAH HOME FIRE INSURANCE CO.

See our agent in your town

HEBER J. GRANT & CO., General Agents, Salt Lake City

Your Page and Ours

LET'S SAY IT CORRECTLY!

FEWER should be used to refer to number: Fewer people die from communicable disease in the United States today than a century ago.

Less refers to degree, value, amount: Over-production makes money worth less.

Smaller pertains to size: Mary is smaller than Jane.

Texas City, Texas,

Dear Sir:

TODAY coming from our tracing we called at the post office. There waiting for us was the *Era*. Tonight after dinner I started to look through it, as has been my custom since arriving in the mission field two years ago. As I read your feature, "A Page From the Life of a Business Manager," I stopped to ponder over the good the *Era* has contributed to my efforts to serve the Master. While in the Mission Home, President Grant came to one of our classes. . . . He informed us then that each month we would receive a free copy of this magazine. From that time until this, each month, I have received and enjoyed its message. After reading it we have placed it in the hands of friends and investigators. And I wish you to know that it has opened many homes to great Gospel truths. I have never given a thought as to how we received it or of the expense involved. It is for this reason that I write you this hurried note expressing my gratitude and appreciation for its help and to relate how my companion also feels. Last month I read the *Era* and before my companion had the opportunity to finish it I had loaned it to a family. Since then it has been doing a good bit of traveling. He is always admonishing me for giving it away before he had a chance at it.

We do appreciate it and the good it does and contains. We appreciate the work that makes it possible and would you at an opportune time express our gratitude to our beloved President for his thoughtfulness and far-sightedness in making it a permanent organ in the missionary work. Thank you and all concerned.

Sincerely,

Elder R. A. Parker,

Houston, Texas,

Dear Brother:

THE December issue of the *Improvement Era* just arrived. Accept my congratulations for your outstanding covers of this splendid magazine, as well as for the material it contains each month.

May the Lord bless you in your work.

Sincerely,

Lewella R. Christiansen.

Thornton, No. 1, Idaho

Dear Sirs:

My husband and I are teaching school here in a rural section of Idaho and certainly appreciate our Church news coming to us through the *Era*.

I conduct the Gleaner Girls class and Mr. Murphy is in the M. I. A. Presidency. At the present time we are conducting an *Era* subscription campaign which, it appears, is going to be very successful.

Wishing the *Era* continued success, I am,

Very truly yours,

Louise Skidmore Murphy.

Glendale, California

February 5, 1939.

Dear Editors:

I WISH to congratulate you who have worked to make *The Improvement Era* an uplift to any home which is fortunate enough to have opened its cover, and found the precious knowledge it contains. It has been a pearl of my life for over thirty years.

Margaret Coleman McKendry.

WHY MANDY TRIBULATED

Mandy Walker, a negress who washed for a Mrs. Frisk, came one day with a tale of woe calculated to awaken pity in the hardest heart.

"Cheer up, Mandy," said Mrs. Frisk consolingly. "There's no use in worrying."

But Mandy held other views. "How come dere's no use in worryin'?" she asked. "When de good Lawd sends me tribulation, He 'spects me to tribulate, don't He?"

THE WRONG NUMBER

He married a telephone girl. After a year or so of married life the nurse told him he was the father of triplets.

"Just like her," he said, "to get the wrong number!"

And then there is the story of the wee miss who entertained her family by singing lustily:

"Master, the temples are raging;
The pillows are tossing high."

Submitted by Irene B. Martineau,
Colonia Pacheco, Mexico.

CONFIDENCE

Insurance Salesman: "Now that you're married and have the responsibility of a wife, you will surely want to take out life insurance?"

Bridegroom: "Insurance? Shucks, no. Why she's not the least bit dangerous."

Customer (*suspiciously*): "How is this hash made, waiter?"
Waiter: "Made sir? Why, hash isn't made, it accumulates."



UGH!

Tourist (*to Indian*): "White man glad to see red man. White man hies big Chief is feeling tip-top this morning."

Indian (*calling*): "Hey Jake, come here and listen to this bozo; he's great!"

CLEARED THE LINE

A farmer wanted to telephone, but found the line busy. "I just put on some beans for dinner," he heard a woman say to her neighbor.

A few minutes later he tried again. The same two women were still talking.

"Say, lady, I smell your beans burning," he broke in.

There was a scream, two receivers went up and the line was open.—*Capper's Weekly*.

SHE MIGHT LIKE THE IDEA

"We were slowly starving to death," said the great explorer, at the boarding house table, "but we cut up our boots and made soup of them."

"Sh-h-h! Not so loud," exclaimed a fellow boarder. "The landlady might hear you."



Audience Seen and Unseen

Throughout the world, the semi-annual conferences of the Latter-day Saints are a matter of interest and of news. Alert to the preferences of its listeners, KSL serves the thousands who listen with a direct broadcast of all general conference sessions.

This has been a KSL policy for the past seventeen years—continued without in-

terruption. To the seen audience as it gathers for conference, and to the unseen audience, each moment of these stirring meetings is broadcast accurately and with fidelity.

Another of its many contributions to furthering the interests of church, school and state, KSL is proud to continue this service expected exclusively of "The Voice of the West".

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Heber J. Grant, Pres.

Salt Lake City, Utah